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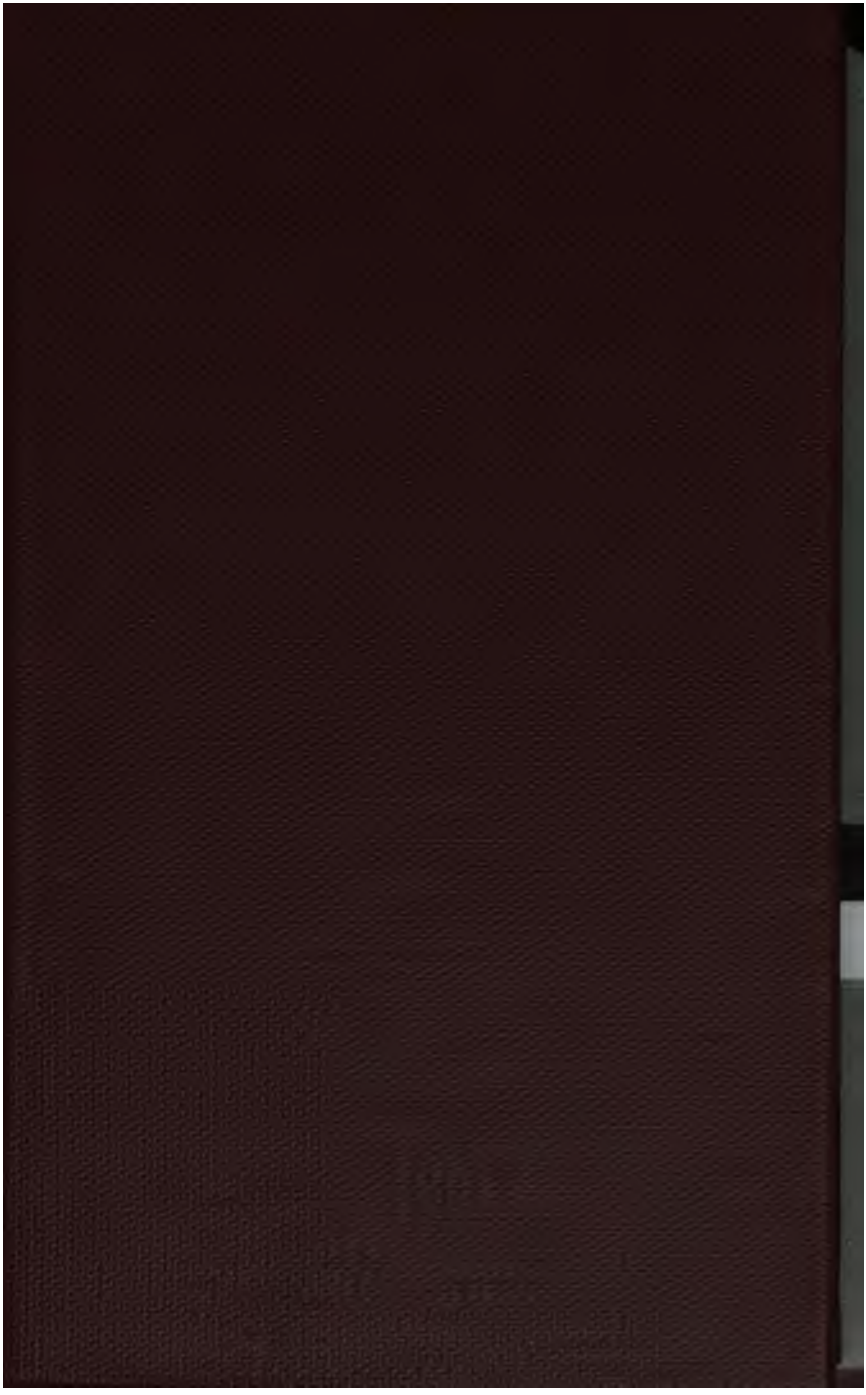

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From the collection
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Parsons Cooke's Book.

A writer in the Boston Recorder of June 26th makes the following statement:

Modern Universalism Exposed.—I am informed that this work of the Rev. Parsons Cooke, has been introduced as a reference book into the Theological Seminary at Andover, and there can be no doubt it will soon attain the same place in all institutions for theological education in our country.

We scarcely know what is meant in this paragraph by a "reference book;" but we judge from what is here said, that some place is assigned this work in the course of studies pursued by the theological students at Andover. Is it possible? And what pray, is this book to teach the students? Not Universalism, for that system has been vilely abused misrepresented and caricatured by Mr. Cook; and certainly the students can get no correct idea of Universalism from his work. There has been no book of the size published in the United States, containing such gross and unpardonable mistatements. If Universalists know what their own opinions are, then Parsons Cooke is a public libeller of their doctrine. We would fain believe that he has misrepresented this doctrine unintentionally, but that is impossible. And now, will the faculty of Andover Institution give currency to his libels? We give them a fair caution—we tell them that all Universalists are of the same opinion in this matter, and agree that Mr. Cooke's work is a LIBEL on Universalists and Universalism; and now, if no respect is to be paid to the opinions of Universalists in regard to their own system of faith, let the faculty at Andover go on, and give increased currency to Mr. Cooke's misrepresentations. This is all we have to say. The consequences will be on them. Henceforth, when their clergy shall see fit to oppose this doctrine in controversy, Universalists will always have the advantage of them, inasmuch as

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MODERN UNIVERSALISM

EXPOSED:

IN AN EXAMINATION OF THE WRITINGS OF

REV. WALTER BALFOUR.

BY PARSONS COOKE,
WARE, MASS.

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INTRODUCTION.

THE following pages exhibit the substance of a course of Lectures, prepared and delivered by the writer to his own people. And the reasons which led him to think it expedient to give the lectures the form of a reply to Mr. Balfour, as the best means of counteracting the efforts of Universalists among the people of his charge, are equally good to show that this is the best mode of meeting the wants of the community in general. With regard to the immediate effect of the lectures, all the expectations of the writer, to say the least, have been realized. For offering the substance of them in this form to the public, I shall attempt no apology. For if the contents of the book do not avail to carry my justification to the reader, no prefatory apologies will do it.

I have been for some time satisfied that a reply to Mr. Balfour, which shall embrace all the main principles of his theory, as published in his first and second "Inquiry," in his "Essays," and in his "Reply to Stuart," is called for by the existing state of things. Replies to him in respect to parts of his system have been published, while the system has

been in process of development. But I know of no attempt that has been made to meet all the main points as they are presented in the books above alluded to. The reasons on which rests my opinion that these books ought to be systematically answered, are—

In the first place, that they embody the main and fundamental principles of the most modern form of Universalism, and contain the ablest and most systematic statement of them, and are most appealed to by Universalists as a satisfactory expression and defence of their views. Their tracts, sermons, and conversational arguments, as far as my observation extends, are built on the principles here inculcated. So that a refutation of these books subverts the foundation of the whole. Though comparatively few of those who believe in no punishment in the future world, have ever read these books, yet these are their oracles, and the fountain head of all their opinions and arguments. These books may, therefore, be regarded as, in a sense, the sources of that influence which goes to spread the pestilence of Universalism in the community. And an exposure of the errors and absurdities which they contain, seems to be the most obvious method of resisting that influence.

In the second place, Universalism, as it now exists, is something very different in respect to the grounds on which it chooses to rest, from what it has been in all former ages. A few years have developed almost entirely a new system. Grounds which most Universalists before have conceded, are now

disputed. And those who are well acquainted with the arguments of Winchester, Murray, Chauncey and Huntingdon, are no better prepared, on that account, to confute the Universalists of the present day. Mr. Balfour and his coadjutors have undertaken what their predecessors were too wise to attempt—that is, to disprove the doctrine of future punishment by legitimate and grammatical interpretations of the Bible, without the help of the rationalist expedient of warping the meaning of Scripture in accommodation to the antecedent conceits of human reason. Though by thus shifting their grounds, they have multiplied rather than diminished their difficulties, they have gained the advantage of operating for a while, in a measure undisturbed by opposition. Ministers and professing christians have been slow to acquaint themselves with their new grounds, and hence a great amount of the resistance made to Universalism has been misdirected and lost. And even now very few in this community, ministers or laymen, Universalists excepted, have any adequate knowledge of the subject. Most have heard or read in newspapers enough to get the idea, that Mr. Balfour has put forth some rash and absurd interpretations and criticisms, in which few have any confidence. But I have met with very few who have any accurate and tolerably extensive knowledge of Balfour's theories, and, of course, of Universalism as now promulgated. Consequently much that is said, preached and printed, fails of reaching the point,—being built on principles which are not admitted. It is important

then that the christian community should inform themselves in relation to these subjects. This must either be done, or the efforts made to spread Universalism be suffered to do their worst, without any general effective resistance. And it is not the least of the ends of this publication, to contribute to extend the needed information to that part of the community who are not in a way to get it from Universalist writings.

But there is a feeling in some minds that doctrines and interpretations so absurd, have no need to be answered. But the question of the expediency of answering seems to depend more upon the actual efficiency, than on the inherent plausibility or absurdity of the speculations. And it is a fact that thousands in this community are receiving as sacred truth all these speculations crude as they are. And not the least of the reasons in which they strengthen themselves is, that no serious attempt has been made to refute them. There are no doctrines, suited to the taste of flesh and blood, which are too absurd to be successfully promulgated, in this degenerate world, when dressed up in plausible sophistries and suffered to work without resistance as these have been. The even greater and more abundant absurdities of the Roman Catholic system are far from falling by their own weight. Controversy is needed, and is useful as a means of resisting those errors. It was useful in resisting Universalism in the forms in which it appeared in past generations. And now the mischief is abroad

in a form so far new as to require the battle to be fought over again. And I see no way more obvious or promising of success than directly to point out and expose its deformities and opposition to God's truth.

Another reason why these books should be answered, is found in the rare opportunity which they afford, to expose in a short compass, an abundance of false and ridiculous reasonings, to which men must needs resort, to sustain such doctrines. The last improvements of Universalism will be found, when properly canvassed, to be more absurd than any of the preceding, in proportion as they pretend to rely more exclusively upon legitimate interpretations of the Bible. The deformities of the system are now more numerous, and more capable of being made to glare on the public eye, than ever before. And we shall be recreant to the cause of truth if we suffer the advantage to pass unimproved.

Still another reason is found in the peculiar state of the public mind as it stands related to Universalism. The Universalism that has been concealed under the name of Unitarianism, is evidently beginning to throw off the disguise—which circumstance is giving strength to the Universalists as a sect. The Unitarians have sowed the seed, and the Universalists are reaping the harvest. This circumstance has imparted new courage and energy to the latter. And no sect is more untiring in its exertions, than they. So that as the occasion for controversy with the Unitarians, seems to be subsiding,

the occasion to contend with the Universalists seems to be increasing. And something needs to be done to awaken interest in the minds of the Orthodox, both ministers and people, in relation to this subject. And if these efforts of mine, can contribute something to this end, they will not be altogether useless.

Another reason which has inclined me to this undertaking, is that great use is made by Universalists of the fact that little notice has been taken by the Orthodox, of these their standard writings. Balfour himself vauntingly says, "if it is not unanswerable, we may say it remains unanswered." "Let my blood be on the head of those who condemn me for my error, yet refuse to furnish me with scriptural evidence that I am wrong." And this, by the way, is a kind of reasoning that is peculiarly taking with that class of mind, over which Universalist books have influence. It is not strange that those who regard those books as oracles, should consider the almost silence of the Orthodox in relation to them, as next to demonstration, that they are unanswerable. And probably this one circumstance has contributed more than any force of argument in the books, to give them an influence. Many who have never been enlightened by Mr. B.'s Greek and Hebrew criticisms, can comprehend the insinuation, that we did not, because we dared not, undertake the answer. Such are some of the considerations that induced me to enter upon this work. To engage in a controversy on such subjects and with such opponents,

is no pleasant undertaking. It is the drudgery of the ministerial work, or rather the business of a scavenger, and for that reason, probably others more competent, who ought to have undertaken it, have declined it. But the work of the scavenger is needful; what the cause of truth demands, we have no right to withhold.

With regard to the manner of performing the work before me, I shall make no large professions of candor not sustained; no pretence of carrying my mind in an equal balance through the investigation; as if the question of the truth or error of Universalism, had never been decided in my own mind. I shall come to the discussion as one who is deeply convinced of the falsehood and pernicious tendency of the system, and who feels competent to make it appear, and in whom it would be hypocrisy to pretend the contrary. Yet I shall labor clearly to understand and fairly to state the views of my opponent, and to make use of no argument which is not in my own apprehension valid. Without touching upon every subordinate topic introduced by Mr. Balfour, I shall endeavor to leave nothing of importance unanswered. I intend to fix on the strong points, so as in the shortest compass to make out what shall, at least virtually, amount to an answer to the whole. And if any thing be found, in the books under examination, to which I have not given a direct or implied answer, it is such as I am willing should have all the weight it can with any mind. The books which will come under special examina-

tion are, Balfour's first Inquiry, third edition, Balfour's second Inquiry, second edition, and Balfour's Essays. I shall also occasionally notice Balfour's reply to Stuart, and Whittemore's work on the Parables, first edition. These works abound in criticisms upon the Greek and Hebrew of the Bible. But I shall be under no necessity of leading the unlearned reader far beyond his depth, in my reply, and I have here no ambition to decorate my pages with such ornaments. I trust I shall be able to adapt the style to popular use, and yet leave no depths of Mr. B.'s learned criticism unfathomed.

The main questions on which we are at issue with the modern Universalist, and which will now come under discussion in review of Mr. Balfour's books, are—First, that of the immortality of the soul, or whether souls exist in a state of consciousness after death and before the resurrection. Second, whether those passages of the Bible which speak of judgement, condemnation, damnation, &c. teach the doctrine of a retribution after death. Third, whether those passages which speak of everlasting or eternal life, mean a life enjoyed in this, or in the future world. And next, we shall inquire respecting the meaning of the words everlasting, eternal, &c. when applied to punishment. In the next place, whether any passages speak of a *place* where punishment after death is inflicted. Next, examine Mr. Balfour's attempt to disprove the existence and agency of evil spirits. And then we shall dwell on some miscellaneous topics connected with the discussion.

And may the God of truth, by the Spirit of his grace, guide the understanding and the heart of the writer; that he may be kept from the exercise of all feelings and purposes inconsistent with the high ends of such a discussion; and be governed by the single desire to sustain the truth against the assaults of its enemies, and commend it to the consciences of men; and may his understanding be assisted properly to conceive, and present the subject, feeling himself the tremendous weight of the truth he inculcates. And may the reader come to the examination of the question with a mind willing to see and know the truth, and carry through it the impression that if the doctrine of eternal punishment be true, it is tremendously true, and ought to take hold of the deepest principles of the mind and heart.

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MODERN UNIVERSALISM EXPOSED.

CHAPTER I.

ON THE IMMORTALITY OF THE SOUL; OR THE SOUL'S EXISTENCE IN THE INTERMEDIATE STATE.

No one unacquainted with Universalism, according to its latest pattern, would dream of its being needful to prove the immortality of the soul, in an argument with those whose doctrines provide an eternal salvation for all men. But for reasons which will appear in the sequel, Mr. Balfour strenuously denies it. In his reply to Stuart he says, "It is my honest opinion, that the whole doctrine of future punishment, whether limited or endless, depends on this,—Is the soul immortal, and is it capable of suffering or enjoyment in an intermediate state?" The reader then will understand, that proof of the immortality of the soul, and of the fact of its existence after death, and before the resurrection, amounts by Mr. B.'s own confession, to proof of the doctrine of future punishment.

In considering this subject, I shall for convenience sake reverse the order of subjects which Mr. B. has pursued; so that I may dispose of the less important consideration first. His last section is devoted to answering objections to his denial of of the soul's separate existence. And he promises in the outset to confine himself to such as are likely to be urged. I am willing that Mr. B. should enjoy his belief that such objections, the mere creations of his own brain, are likely to be urged, but

I am sure it will not be, till his opponents become strangely stultified. They are such objections as I never heard of, and, for the most part, such as have no relation to the subject. If Mr. B. can find amusement in building, and then slaying a man of straw, I would not deprive him of it. But it is no part of a fair and honest reasoner, to put into the mouths of his opponents, arguments whose silliness conveys an insult to their understandings, and then set himself gravely to their refutation; as if they were the main hinge of the controversy. Surely he has presumed much on the ignorance of his readers, or he would not dare hold out the pretence, that the immortality of the soul was believed on such grounds.

Mr. Balfour's fourth section of this essay, is occupied with objections, or what he calls "facts showing that the common opinion respecting a man's soul and its condition after death cannot be true." These I shall notice in their numerical order.

1. "When God created man he did not inform him that he had given him an immortal soul." *Answer.*—That he did not we have Mr. Balfour's assertion. And if he did not, the fact proves nothing. For he did not inform him of a thousand other things which were facts notwithstanding.

2. "God has not imparted to Adam's posterity immortal souls either by gift or propagation." *Answer.*—This rests on Mr. B.'s bare assertion. It is an assertion that man has not an immortal soul brought as a fact to prove that he has not.

3. "God has not, during the past history of man, ever informed him that he has given him an immortal soul which shall either suffer or enjoy in a future state." *Answer.*—Here again we have an assumption of the very point in dispute brought to prove that point, and need not occupy the time in refuting it. The tirade against revivals of religion and missionary exertions which is brought in to illustrate this objection, is doubtless a genuine expression of the writer's feelings, but is of little avail to prove that men have not immortal souls.

4. "We do not read in scripture of any persons in time of sickness, or near prospect of death, expressing fears that their souls after death would go to hell, and suffer endless misery."

Answer.—Should we grant this assumption, the fact that God had not revealed man's immortality, by recording in his word expressions of the dying to that effect, would be no proof that he has not amply revealed it in other forms.

5. "We never read in scripture of any soul's being in heaven or hell after death." *Answer.*—Here, those who understand the scriptures as they plainly read, will differ in opinion from Mr. B., and find it hard to be convinced by such an argument.

6. "None of the persons raised from the dead intimated that their disembodied spirits, while they were dead, enjoyed happiness, suffered misery, or had conscious existence of any kind." *Answer.*—That God has not seen fit to record in his word any surveys of the world of spirits made by these persons, is very true; and for a very good reason. For if it had been consistent with his wisdom to lay out to our view the scenes of that world, he has more effectual means of doing it. But he chooses to deal with men now, rather through Moses and the prophets, than through those who arose from the dead. Whether, in the nature of things, it was possible for Lazarus to bring and publish reports in this world of scenes in a world of spirits, is a question which we are not interested to decide. For the fact that we have not testimony of a certain kind, does not invalidate sufficient testimony which we have of other kinds.

7. "Nothing is said in Scripture respecting the immortality of men's souls or disembodied spirits at the resurrection of the dead." 8. "Nothing is said of them after the resurrection." 9. "The term immortal is never joined in Scripture with the terms soul or spirit." *Answer.*—Respecting the last three, this general remark is sufficient;—That admitting the assertion true, about which different opinions will be entertained, as we understand certain passages differently, it proves nothing. It is only saying, because we have not this kind of evidence which we choose to demand, that which we have, full and distinct as it is, is good for nothing. So much for our author's chapter of objections. If this be all that he has to object, it will surely require no great amount of positive proof to balance it.

His third section consists of a labored attempt to show that the doctrine of the soul's immortality prevailed among the heathen; and that from them it was borrowed by christians. This section, of course, will not require particular examination. For the question before us, is, whether it be or be not a doctrine of christian revelation. And this is a question wholly independent of the questions agitated in this section. Mr. B. seems to reason as if the fact that some vague notions of the soul's immortality floated about among the heathen, was, of itself, enough to disprove the doctrine of its immortality. As well might you say, that because many heathen nations had some notion of a God, therefore the being of a God is not taught in the Bible, but was incorporated into christianity through the influence of the Platonic philosophers. I cheerfully grant, that all the more enlightened heathen nations had some ideas of the immortality of the soul, and consider it a strong proof that this doctrine was divinely communicated to man in the first ages of the world, and by tradition diffused over the world, and a proof that it is at least intimated in the law which is written in the hearts of men. But I go not to tradition nor to the law written in the heart, when I have before me the more sure word of prophecy, in which life and immortality are brought to light. The question is simply this, Is the doctrine taught in the Bible?

Mr. B.'s third section is occupied in putting down what he calls the doctrine of ghosts. Yes, the man, for purposes best known to himself, spends thirteen pages of his learned treatise in seriously arguing that apparitions, and the disembodied spirits of the departed dead, are not wont to reveal themselves to the bodily eye in this world. I wonder why he did not incorporate with his disproof of future punishment also, a dissertation upon witch-craft, and number off his objections up to eighthly, against the once popular notions of houses being haunted by evil spirits. It would have been equally instructive and pertinent.

We have now gone over all the ground of this essay except the first section. This section consists of an examination of

the testimony of Scripture, as to the existence of the soul after death. Here we are happy to meet him, and will give his statements all due consideration. But in the first place, I must lay aside as irrelevant, his endless quotations brought to show the meaning of the Hebrew and Greek words translated soul or spirit. I have carefully run them through, and can conceive of no possible benefit to him or his cause, gained by filling out page after page with quotations from a concordance, and ringing perpetual changes upon such euphonious words, as *Nesme* and *Nephish* and *Ruah* and *Pseuche* and *Pneuma*, unless it come from the impression left on the minds of those who are stupid enough to look upon Greek and Hebrew words, as the mystic symbols of incomprehensible wisdom. If an examination of the original words could throw any light on the subject, not already in possession of the English reader it is well, otherwise it is the silliest pedantry. The English words, soul and spirit, have essentially the corresponding varieties of meaning found in the Greek and Hebrew words. And yet we find no difficulty in expressing distinctly, the doctrines which relate to the immaterial spirit by means of them, and no difficulty in determining when to understand them of animal life, and when of the immortal soul. The numerous passages remarked upon by Mr. B. which have little or no relation to the subject, need not be noticed. Whatever advantage he gets from an expedient, often resorted to, of refuting arguments that were never urged, he is welcome to enjoy. Such artifices show that he is writing for effect upon a class of readers capable of being influenced by such means, and are no compliment to his readers' understanding.

I shall first notice those passages on which he relies to disprove the conscious existence of the soul after death, and before the resurrection, and then those which go to prove the doctrine. Those of the first class, are, Job 14: 10. Man giveth up the ghost and where is he? Psalm 115: 17. The dead praise not the Lord, neither any that go down into silence. Ps. 6: 5. For in death there is no remembrance of thee; in the grave who shall give thee thanks? Eccl. 9: 5,6. The dead know not

any thing—their love and their hatred and their envy is now perished. And verse 10. For there is no work, nor device, nor knowledge, nor wisdom in the grave. In these and two or three others of the same import, is all the force of scriptural argument which he adduced to build his conclusion upon. And there is nothing in any of these passages, which may not be said on the ground, that man has both a mortal and an immortal part. What is here asserted respects man's relations to this world. His existence among the living in this world is said to be done at death:—he cannot join in the praises of God in this world. He cannot praise him as he is here praised—can have no part in the enterprises which engage the hearts of his people here. In one instance the context thus limits the meaning. Their hatred and their envy is now perished, *neither have they any more a portion forever in anything that is done under the sun.* This shows that the whole assertion respects only man's relations to what is done under the sun,—that they know not anything that is done under the sun. But Mr. B. asks, "Is it any honor to the sacred writers to make them gravely and repeatedly tell us that a dead carcase cannot praise God?" Does Mr. B. need to be informed that all writers have occasion, for the purpose of connecting an argument or of aiding impression, to state truths as obvious as that? If Mr. B. can show that such statements are not consistent with the scope of the passages in question, the showing will be to the point. Besides, if it be a fact that man is nothing but body, I might retort the question upon Mr. B., Does a Sacred writer tell us that a dead carcase cannot praise God? For there is still less occasion to say it on his hypothesis.

I come now to notice those passages which Mr. Balfour has remarked upon for the sake of showing that they do not prove the doctrine of the existence of the soul after death. Matt. 16: 26. What shall it profit a man if he shall gain the whole world and lose his own soul? That the word here rendered soul, is the same that is in many places, and in the context, rendered life, I admit. And I will go further and admit, that this text was a common proverb in the time of Christ, and that its mean-

ing as a proverb was—what shall it profit a man if he shall gain the whole world at the expense of his life? This is admitting even more than Mr. B. has attempted to prove. And yet it is capable of easy proof, that this common proverb is here used in a transferred sense,—accommodated to express the loss of eternal life. Christ in the context urges his disciples to take up the cross, and follow him through every danger. And tells them that whosoever will save his life (by refusing to risk it in his cause) shall lose it, (that is shall lose eternal life). And whosoever shall lose his life, (natural life) for my sake and the gospel's, the same shall save it, (that is eternal life). That I am correct in here understanding eternal life as used in antithesis with the life of the body, is plain from the parallel passage in John, He that loveth his life shall lose it, and he that hateth his life shall keep it unto life eternal. Having said this, the Saviour quotes the proverb and accommodates it to the case in hand. What shall it profit a man if he gain the whole world, and lose his own life? Now, what life? Not temporal life, for he is urging them to risk that in his cause, but eternal life, the same as in the verse above. The passage admits of no other construction which does not reduce it to nonsense. If Mr. Balfour had been willing to meet the argument, he would have told us how to interpret the preceeding verse, consistently with his notion,—told us how a man can lose his life as a martyr, and gain the life of his body by the loss.

In the next place, he adduces those passages which speak of saving the soul, and labors to show that they mean no more than saving the life. Here follows his argument to that point. "Many people seem to think that the term salvation can be applied to nothing else, except the salvation of the immortal soul in the future state. But when eight souls were saved by water, all will allow, eight lives or persons were saved. People forget that Paul and James wrote to believing Hebrews just before the destruction of Jerusalem. Our Lord had told his disciples that he who endured to the end should be saved from all the calamities which came upon the unbelieving Jews, and that this is called perdition needs no proof." Thus he makes the saving

of the soul, to be the saving of the life from sharing in Jerusalem's destruction. Let us refer then to some of the instances to test this interpretation. 1 Peter 1: 9. Receiving the end of your faith, even the salvation of your souls. The end of the Christian's faith, then, was the salvation of their lives, when Jerusalem was destroyed. But the men to whom Peter wrote—strangers scattered throughout Pontus, Gallatia, Capadocia, Asia and Bythinia, were in no danger of that destruction, and had no need of that kind of salvation. If salvation from Jerusalem's destruction, were the great end of the Christian's faith, for what purpose was that faith offered to other nations than the Jews. If the saving of the life were the great end of embracing the Christian faith, it ill-ly secured its end, for it brought thousands to a violent death. And then just look at the context, "of which salvation (saving of the life) the prophets have enquired and searched diligently." This saving of the life of the few Christians that escaped out of Jerusalem, when it was destroyed, is made the object of the prophet's diligent search spoken of as the glory that should follow the sufferings of Christ, and that which the angels desire to look into. Believe it, who can.

Another instance, James 5: 19. Brethren, if any of you do err from the truth, and one convert him, let him know, that he that converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins. Now how are a man's sins hid by escaping the destruction of Jerusalem? If death were the extinction of being, and the end of all ill effects of sin, one would think death in the destruction of Jerusalem to be an effectual hiding of sin. And then was it so as this interpretation implies, that the whole world was in such a condition that, erring from the truth exposed a man, let him be where he would, to be buried in the ruins of Jerusalem? If I can understand plain English, the man will have us believe it. Take another view of the matter. We are told here, that salvation means only the saving of the life of the body. And Mr. Whittemore, (on the Parables p. 262,) says that the happiness of the future world "cannot in the nature of things be affected by the

conduct of men in this life." Properly speaking then, the gaining of that happiness is not salvation, nor the thing called by that name in the gospel. But then how happens it that the very name which the sect have chosen to adopt, *universal salvation*, conveys a contradiction to such a principle. They ask us to believe that all the gospel says about salvation relates to the well-being of the body. But surely, this kind of salvation is not universal; men are not all saved from death and temporal calamity.

Again, Math. 10: 28. Fear not them which kill the body, but are not able to kill the soul. But rather fear him who is able to destroy both soul and body in hell. It is not in the power of man to frame an expression which shall state more plainly, and set more beyond the power of evasion, the distinction between soul and body, and the soul's capability of living after the death of the body. But Mr. B. tells us men can kill the body, but cannot kill the life. As though there were a life left to kill after the body is dead, though no soul or life separate from the body. Well, if the human mind is capable of conceiving of such an absurdity, suppose it to be so—suppose there be a life left which none but God can kill, after the body is dead, and yet man has no conscious soul in danger of being destroyed—how is God to be feared by reason of his ability to kill this life. The body is killed, and there is no soul to kill,—nothing that is capable of suffering or experiencing the pangs of death. Why fear God on account of his ability to extinguish an unconscious entity, which by the way he never does extinguish. In his interpretation of this passage he makes a great display of criticism or rather of quotations from the Greek Testament and lexicon, and spins out his remarks to the length of twelve pages; proves to us indisputably, that to kill, means to slay, to put to death, and favors us with glosses of other words equally enlightening, as if he intended to cover up the difficulty by the lumber of words. But any man may read over his exposition a score of times, and then find it impossible to give from it a satisfactory reason, why God is presented as an object of fear, because of his ability to destroy the soul, af-

ter the death of the body. After you have taken away my immortal soul and killed my body, you may inflict what you choose upon what is left.

Again, Acts 2: 22. Because thou wilt not leave my soul in hell, (Hades, the place of departed spirits) neither suffer thine holy one to see corruption. That Hades was, in the current opinion of the Jews at the time of Christ, supposed to be a habitation of departed spirits, is admitted by Mr. B. What idea would this quotation from the Psalms as made by Peter, be likely to convey to the Jews. Would it not plainly teach them that the soul of Christ went into a conscious existence in the world of spirits? Another evidence that the soul of Christ was in the world of spirits, is found in what he said to the penitent thief. To-day shalt thou be with me in Paradise. This difficulty Mr. B. escapes as usual, by the help of Hebrew roots;—tells us that the word comes from a root, which means to separate, and therefore the word means an enclosure, and therefore the grave; and that the Lord said to the thief, To-day shalt thou be with me in the grave. But here he has involved himself in many difficulties to escape one. In the first place, the word is never used by any writers, sacred or profane, in the sense of the grave. In the next place, he makes Christ's reply to the prayer of the thief to be, To-day shalt thou be with me in the grave, which was a cold consolation to a dying man. And then, it happens the body of the thief found no grave. If paradise means the grave, it is strange that the seventy who must have understood the meaning of the word quite as well as Mr. B., have used it for the word to translate the garden of Eden. And if Paradise means the grave, when Paul was caught *up* into paradise, he was caught *up* into the grave, and that, a state of complete unconsciousness, and there he heard unspeakable words. I conclude, after such specimens of Mr. B.'s philology, my readers will find no hindrance from it to believing that the penitent thief went that day into a state of happiness with Christ. And that Christ's soul, living and conscious, was in the world of spirits while his body was in the *grave.*

Again, Rev. 6: 9, 10, 11. I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying; How long O Lord, holy and true, dost thou not avenge our blood, on them that dwell on the earth. And white robes were given unto every one of them, &c. Now suppose it be said that John did not intend to represent the vision of these souls, as of realities, still if a separate soul were what never had existence, it could not be the basis even of a figurative representation. The pale horse seen as the symbol of great destruction overspreading the world, might be no proof that a real horse was there, yet the use of such a symbol pre-supposed the existence of such a creature as a horse. So if the vision of these souls was only a symbol of the result of persecutions and martyrdoms, about to take place, yet the use of the symbol presupposed the existence of separate souls, as the basis of the figure. But you shall hear Mr. B.'s explanation. He says the souls of those martyrs, are only the blood calling for vengeance. We have it then, that the blood cries, how long dost thou not avenge *our blood*—that is, the blood's blood. And then white robes are given unto every one of them,—that is, to all the blood. That this is a vision of transactions before the end of time, appears from the fact, that these martyrs are commanded to wait till more should be slain. That they were persons is evident from their having been slain. They were glorified persons, for white robes were given them; that they were separate spirits, is asserted. Should it be said, the whole representation is symbolical—then the question is, Are not real existences used as the symbol, as much as in the preceding case of the pale horse? And what does the symbol teach, if not that the souls of martyrs, even before their fellow servants are slain, are elevated to glory and clothed with white robes?

Again Rev. 7: 9. After this I beheld, and lo a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. John asks who these persons are, and the angel informs

him that they are those who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. It cannot be denied that these washed in the blood of the Lamb, were men, were conscious and happy beings. And it were easy to show, from the context, that this was a vision to set forth things that take place before the end of the world. Upon this Mr. B. has not remarked, and I will not dwell upon it.

Eccl. 3: 19—21. For that which befalleth the sons of men befalleth the beasts, even one thing befalleth them, as one dieth, so dieth the other. Yea, they have all one breath, so that man hath no pre-eminence above the beast; for all is vanity. All go unto one place, all are of the dust, and all turn to dust again. Who knoweth the spirit of a man that goeth upward, or the spirit of a beast that goeth downward? This passage Mr. B. labors to bring in support of his theory of the annihilation of the soul. He says, "words could hardly be selected which would declare more explicitly that there is no difference between man and beast." Now if he means by this, that there is *in no respect* any difference between the destinies of men and beasts, I would ask him if the beasts experience also a universal salvation. But if this is spoken only of the mortal part of man, if in one respect man resembles the beast, and in another he possesses a capability of eternal glory, and if this in the passage above is affirmed only to set forth the vanity of man as mortal, what becomes of the inference which he has drawn? That the writer here distinguishes between the animal and the immortal part of man, is seen in that he assumes that the spirit of *a man goeth upward, while*, the spirit of the beast goeth downward. The matter then may be reduced to this dilemma. The writer was either speaking of the end of a man's mortal state only, not designing to intimate that he had no immortal part, or he was speaking of the whole nature and destiny of man, and asserting that in no respect had man in his destiny a pre-eminence over the beasts. And Mr. B. may choose which he will have it.

Again, the doctrine of the soul's separate existence is taught

in Eccl. 12: 7. Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it. Here the very point in question is directly asserted. After the mortal part returns to its original dust, there is a spirit to return to God:—to return to him to be judged by him and appointed to happiness or woe, according to the deeds done in the body. Mr. B. answers by saying, what is here asserted is asserted of all men, and if it is asserted that any go to God, *to be happy* at death, it is asserted of all. True, but that phraze, "to be happy" is one of his own adding. They *go to God* for him to determine the sequel; we are left with the simple fact that they *go to God.* But Mr. B. says that the soul goes to the condition in which it was before it was created. And as that condition was nothingness, so must this be. And this, he tells us, this nothing gone to God, is what is meant *by our* life being "hid with Christ in God," spoken of by the apostle. The apostle would hardly thank him for putting such a meaning upon his words. But no interpretation can make the passage more plain or forcible than it is. Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.

I need not detain the reader with a detail of that numerous class of passages which speak of giving up the ghost, of the spirit's leaving the body, or returning to it again. They all imply the existence of a spirit separate from the body. But as we have sufficient proofs more direct, to occupy all the space we have for this discussion, I shall not insist on them.

Again, the distinction is made between flesh and spirit, and the spirit is represented as that which needs to be saved in this,—1 Cor. 5: 5. To deliver such a one to satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Again, Acts. 23: 8. For the Sadducees say there is no resurrection, neither angel nor spirit, but the Pharisees confess both. Here we are told that the Pharisees believe in the existence of spirits, and in the verse above, Paul says, I am a Pharisee. That is, we are first told that Paul was a Pharisee, and then told what a Pharisee believes, which is equivalent to telling us that Paul believed what it is said the

Pharisees do. Besides, here is proof that the word *pneuma* is used for spirit in the sense of departed spirit; for here it can mean nothing else. But Mr. B. asks, Why does Paul single out the article of the resurrection, if he agreed with the Pharisees in other parts of their creed. I answer: for the plain reason that the doctrine of the resurrection was the main doctrine of the system for the preaching of which he was then called to account.

Hebrews 12: 23. We have come unto—the spirits of just men made perfect. Mr. B. says this passage means, "We are come to the persons of the just perfected." Well, but how come to the persons? "They were come to the better things without which those persons were not perfected." But this is a strange way of coming to persons. Paul never wrote such nonsense as this. But without any controversy about what is meant by coming unto the spirits, &c., none will question that heaven is here named as the home of the angels and of the church of the first born, and of the spirits (or persons if you choose it) of just men made perfect. There is then the same reason for believing that the spirits of just men are now in heaven, as there is for believing that the angels, or God the judge of all, is there.

Matt. 17: 1—3. And after six days, Jesus taketh with him Peter, and James and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light, and behold, there appeared unto them Moses and Elias. Is it a question whether these persons were here in body or spirit? Moses died and was buried in the land of Moab, whatever may be pretended concerning Elijah. And his body could not be there. Mr. Balfour's reply here, is threefold,—First, that if Moses and Elijah came from heaven, "it is certain their conversation did not turn on any thing they had seen, heard or enjoyed there." But how does he know that? Has he a report of all they said? And suppose it did not, does that prove that they did not come from heaven? Secondly, he says that if any went to heaven before Christ, why is he

called our forerunner? I answer, he might be *our* forerunner and not that of Elijah. And he is that of Elijah in that he opened the way into the holy of holies for all sinners by his blood, and so in the order of nature, though not in the order of time, went before. In the third place, he says it is expressly called a vision, and ought not to be interpreted literally. If he means by this that the persons seen were not the real persons of Moses and Elijah, and the voice heard was not a real voice, he assumes what the word will not justify. The word here translated vision, means the thing seen, or the sight. The same word is used when it is said, When Moses saw it he wondered at the *sight*,—but that was the sight of a real object. Besides, Peter represents these things as real, and no mere phantasm. 2 Peter 1: 16—18. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but *were eye witnesses of his majesty*. For he received from God the Father, honor and glory when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased; and this voice which came from heaven *we heard* when we were with him in the holy mount. Was it not then in Peter's estimation a real scene, was not the cloud a real cloud, the voice a real voice, and the persons real persons, the real Moses and the real Elijah? And does not this prove that the spirit of Moses had existence after his body was dead?

Again, in the parable of the rich man and Lazarus, Luke 16: 19. it is asserted that the rich man died, and in hell he lifted up his eyes, being in torment. And Lazarus died and was carried by angels into Abraham's bosom. The conclusion is unavoidable that their souls were in another world. Do you say the whole representation is a parable? What if it be, has it therefore not a meaning plain and intelligible? And what truth does it inculcate if not that souls go into a state of happiness or misery after death? As this parable will come under more particular consideration hereafter, I shall not now notice any of Mr. B.'s remarks upon it.

Acts 1: 25. That he may take part of this ministry and apos-

tleship from which Judas by transgression fell. To evade the force of this passage, Mr. Balfour chooses to give it a forced translation, as follows,—"Thou, Lord, who knowest the hearts of all, show whether of these two thou hast chosen to take part of this ministry and apostleship from which Judas is by transgression fallen, that he [that is the apostle elect] may enter into his [that is Judas'] place." But this translation is achieved by leaving out a word in the Greek, the word translated "own," which shows that "he," and "his" both have the same antecedent, that is Judas. If we may leave out words in the translation, and violate the rules of grammar, we can expunge any truth from the Bible. Mr. B. asks with an air of triumph, "Did Luke or any one else know it to be a fact that Judas went to hell?" I answer, Luke by inspiration records in this case the prayers of the apostles, who by inspiration of the Holy Ghost, said that Judas fell, that he might go to his own place. Can the authenticity of the matter be doubted? Mr. B.'s quibble about hell's being regarded by some as a *state* and not a place, may be answered by saying, that some also regard it as both a state and a place.

Phil. 1: 21. For me to live is Christ, and to die is gain; but if I live in the flesh this is the fruit of my labour, yet what I should choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. Here the fact that the saints enter upon a state of enjoyment, immediately after death, is repeatedly implied. It is implied, in that to die is gain—in that he had a desire to depart—in that to depart was to be with Christ, and a being with him far better than any state of being or action here. But Mr. B. says, to be with another, does not imply being in a state of conscious existence with him. But pray how can a man be with another, when he has no being at all; when he has no more existence than he had before he was created? The difficulty found in this being with Christ, being far better than life in this world, is met by Mr. B. by asserting that it was far better for Paul to go into a state of non-existence, than to live in the service of Christ. But are we called upon to digest such a preposterous

idea as this? Are the religious enjoyments of a Paul no better than blank nothingness? And yet you tell us that all the descriptions of the happiness and happy consequences of a religious life in the Bible, are to be understood of a happiness enjoyed on this side of the grave! And you tell us that this happiness of the believer on this side the grave is enough to authorise one to forego all worldly advantages, to obtain it. And now you tell us that non-existence is far better than even the believer's enjoyment. The conclusion from the premises is, that non-existence is preferable to all religious, and of course to all worldly enjoyments. If this be so, Job had real occasion to execrate the day wherein he was born, and to lament that he was not forever left to enjoy that blessed non-existence. Away with such nonsense! When Paul says, for me to live is Christ, he declares the present life to be a source of high enjoyment. The expression is condensed, and one of exceeding power. "It is everything to me that Christ is;" and who will believe that he meant to say that annihilation was better to him than such a combination of sources of enjoyment found in Christ and his service?

2 Cor. 5: 6. Therefore, we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body and present with the Lord. One would think this passage deserved a place in an examination of all the texts which relate to the separate existence of the soul. But Mr. B. has chosen to leave it out of that examination, and has introduced in another treatise, that upon the resurrection, and there incidentally alludes to its bearings on this subject. What his purpose in so doing was, it does not become me to say. The *effect* is, whether purposed or not, to prevent one of the most direct proofs from having its influence on the mind, in connexion with the rest. Here the possibility of being absent from the body, and yet in a state of happiness is so fully implied, that in spite of any perversions and explanations, it would have influence on the most prejudiced mind, and if the separation of this passage from the rest was intended for that

purpose, it was the result of some skill in the tactics of sophistry. If a man can be absent from the body and be present with the Lord, and that presence with the Lord be a desirable state, what more is wanted to prove the conscious existence of separate spirits? But Mr. Balfour's labour at evasion here consists in saying that "In Scripture style the writers often speak of things as present, yea as past, the more strongly to express their certainty." But how he would fit this principle to the interpretation of this text he has not told us. So we will attempt the labo for him. So we read it. We are always confident, knowing that while we are sure of being in the body, we are not certain of being with the Lord. We are confident I say, and willing rather to be uncertain as respects being in the body, and certain of being with the Lord. Thus it will sometimes happen that Scripture language brings out the truth with such clearness, that the man who is determined by hook or by crook to cover it, is sure of getting into a condition so pitiable.

Again, you will notice that the denial of the existence of the separate spirits of men, was one of the features of the Sadducean system. Our Saviour encountered the Sadducees on this very point. And his argument to prove that the spirits of dead saints were now living with God, was that God said to Moses, I am the God of Abraham, the God of Isaac, and the God of Jacob, and this was said hundreds of years after these patriarchs were dead. And God was not the God of the dead but of the living. Therefore, these patriarchs though dead in body, were living in spirit at that time. We ask no one to concede that this argument is conclusive; for being used by the Saviour, it has his authority added to its intrinsic force. But Mr. B. says the Sadducees' question had no reference to the soul in a disembodied state, because they did not believe the soul existed in such a state. But Mr. B. is the first of men, women or children, who understood the Sadducees to have been gravely and honestly asking for the sake of information, "whose wife shall she be of the seven." Does the man need to be informed that the question was suggested as a difficulty in the way of believing that souls existed in the future world? But waiving this

point: as well might Mr. B. say, that their question had no reference to the resurrection, because the Sadducees did not believe in a resurrection. But suppose we admit the question had no reference to the disembodied state, every one can see that Christ's argument proves the disembodied state, whether he intended it or not, even with more force than it does the resurrection. If it proved anything it proved that Abraham was living at the time referred to, and it proves the resurrection only as an inference from that conclusion. I wonder not that Mr. B. has omitted this passage from its place in the discussion, and noticed it only in another treatise.

Again, the translation of Enoch is proof in point. Paul says, by faith Enoch was translated that he should not see death, and was not found, because God had translated him. Now to translate does not mean to annihilate, but to transfer to another state of being. He went to dwell with God, for God took him. Now, he went into the spiritual world with a body, or without one. But to go into the spiritual world with a body, is an absurdity in terms. His translation must have amounted to laying aside the body, though without the pangs of death. Or should we suppose that the change consisted in an assumption of the glorified body, such as the saints will receive after the resurrection, his condition in heaven must have been lonely on the Universalist hypothesis—on the ground that there are no angels and no spirits of just men made perfect for him to consort with there.

One more passage, Rev. 22: 8, 9. And I John saw these things and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not. For I am thy fellow servant and of thy brethren the prophets, and of them that keep the sayings of this book: worship God. The angel or messenger who was the instrument of communicating the Revelations to John, was then one of the prophets, not one of course then living upon the earth; but it was one whose spirit had departed. That John thought it to be a real person, is evident from *his attempt* to worship him; and if John could

not *know* whether it was real, how can we? But if here was one of God's prophets acting after death as God's messenger to communicate revelations through John to the world, it can no longer be pretended that all the dead are in a state of unconsciousness and annihilation. But if this was one of the spirits of just men made perfect, it appears that the saints even before the resurrection, are invested with a glory of which we have little conception. Here was one of John's fellow servants, invested with such a majesty and glory, that John could not know him to be such, but mistook him for God himself. Truly, we know not what we shall be!

I have now dwelt at sufficient length upon the Scripture proof of the soul's conscious existence in the intermediate state. And I flatter myself that I have succeeded as far as I have gone to disabuse it of Mr. B.'s perversions. And I may safely challenge any one to tell what point of doctrine is capable of more clear, and abundant proof from Scripture than this. But suppose the soul is annihilated at death and restored again at the resurrection, it does not lead the way to the Universalist conclusion. If the frame-work of the human mind be so dissolved that when it is rebuilt at the resurrection, it is not essentially the same mind, bearing the traces of the cultivation and of the injuries it received in this world, the theory of a temporary annihilation does not evade the necessity of the sinner's suffering in the world to come. For if the mind after the resurrection be in its essential properties, in its moral character and in its affections towards the government of God, what it was when it left the world, then he must needs be the same guilty, wretched being that he was before—with the same defiled conscience, the same memory burdened with the history of a life of sin, the same sense of guilt, the same lusts and passions, the same everything that is essential to make an intelligent and moral being wretched. He will have the elements of an eternal hell in his own bosom. He will be just what he would if he should pass into the eternal world without passing through the pangs of death. Select then from the sinks of *wickedness,* one of the maturest specimens of moral corrup-

tion, and suppose that man to be carried, without conversion, without a cleansing of his conscience in the blood of Christ, into the eternal world. Place him in the full light of that world, in a light which makes him see his own character in all its deformity, in the revealed presence of a holy God,—let his consciousness make report of all the workings of his base and wretched passions; let the fire of his every lust send out a flame; let his sighing for incongruous and unattainable gratifications go on; let memory hold up the blazing record of all past misdeeds; let remorse, quickened by the new light which floods the soul, commence its play, and he will want no fire nor brimstone to make a hell!

But take the other horn of the dilemma. Suppose the change which takes place at the resurrection be such as to divest the mind of all the consequences of sin, imparting, as Mr. Whittemore expresses it, "a new constitution," which of its own nature originates the happiness of heaven, independent of character and conduct exhibited in this world. In that case, we shall not have the same consciousness, or the same memory, or the same of anything which forms the basis of moral responsibility. If we are moral beings, then in the world to come we shall have totally another moral nature. As it respects our connexion with our former selves, we shall be totally other beings. The souls that will enjoy that universal salvation which Mr. B. is expecting, will be other souls and not ours. That universal salvation would be no salvation for us, and would interest us no more than it would the inhabitants of the moon. All the consolation such a hope of salvation would bring, would be in the expectation that after we ourselves had been annihilated some thousands of years, God will create in the stead of us, some happy beings who, by the constitution of their natures, will be fitted for endless life, while in their happiness we shall have no interest.

It is either one thing or the other. The soul of the sinner will wake in the future world with the same consciousness and affections which it had before, or it will not. If it does, it must needs suffer all the effects of unpardoned sin, bear its load of

conscious guilt, and feel the wretched out-goings of depraved affections. If it does not, the happiness of the soul after the resurrection is not our happiness, but of some beings then newly created. It must be confessed the theory, that all that men enjoy in the future world is the result of the new constitution to be had after the resurrection, has great merits as well as great defects. It solves a most difficult problem by showing how the most wicked and abominable of men, dying in their sins, become fit to fill a seat of equal honor, and wear a crown of equal splendor in heaven, with Paul and John and all those of whom the world was not worthy,—how the most wicked and impenitent may be free from all embarrassment and danger, resulting from sin as soon as they have done with life,—how one touch of death's dark brush, can cancel all offences against God and man, and rectify all moral disorders,—how one may indulge every desire lawful and forbidden, form any character, in all the grades of difference between Gabriel and Satan, may fill out life even to the last moments with whatever is most offensive to God, and then feel no alarms, no remorse, no fearful looking for of judgment, on his dying bed. Nay, if he has been the veriest profligate, and combined in his character every feature of baseness and crime, that pollutes God's image, he may notwithstanding look forward in the prospect of death, with a hope full of immortality, and say with Paul I have fought the good fight, I have finished my course, I have kept the faith, and there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only but to all who either love or hate his appearing,—and may be sure of being welcomed on his entrance to heaven, by a well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. Be not startled; grant the premises and the conclusion is sound. Grant that a man is annihilated both body and soul at death, and that when he is restored to being again, he comes forth with a new constitution, which bears no impress of past experience, or of injuries inflicted in the present life, that he

comes forth in all important respects wholly a new and another, and yet wholly the same being, and is made happy by a direct stroke of the power that makes him over, and the conclusion is good.

But then the theory has as great defects to balance its advantages. And they may all be resolved into this, that it is absurdity itself, and a mind needs to be strangely warped to be able to receive it. The whole scope of the Bible stands in the face of it. That the conduct of this life touches the well being in the future life, is the very basis of revelation, and that without which the Bible becomes a useless toy. All unperverted reason and conscience is against it. Speculate as much and wildly as we may, we have one of God's monitors within, proclaiming guilt and a judgment to come, and now and then the monition will be heard; the majesty of God's law, the thunders of eternal justice will break out. And then the theory, beautiful and advantageous as it may be, is a prostrate fabric. In short, its great defect is, it is built on delusion, and serves a man no longer than the delusion lasts.

If the scripture testimony which has been adduced, has been properly apprehended, every mind will carry into the eternal world, just that moral and spiritual character which it had at the moment of death—death is but the separation of soul and body. All attributes of mind that are of a moral nature—the moral affections, the heart as it stands related to God, his law, his gospel, his kingdom, the character of holiness, or sin then possessed, remain unmodified by the passage from this to the world of spirits. We have no warrant to believe that he who dies impenitent, a blasphemer, a murderer, a hater of God—he who dies with an infinite pressure of guilt upon him, in the consciousness of having abused mercy, and worse than wasted probation's golden hours, will be in a different condition after death. And if eternity is to let all its light blaze upon this character, and this experience with which the impenitent die, giving keenness to all the perceptions, a thousand fold vigor and rapidity to all the movements of the mind, then all the fears that ever agitated a sinner's dying bed, are to be more

than authenticated. Then too are all the brightest anticipations of the dying saint, to be immeasurably surpassed, by the reality. And death's dark passage is to the believer, a luminous and gilded porch to mansions of eternal blessedness.

CHAPTER II.

ON THE SUBJECT OF THE FUTURE JUDGMENT.

Mr. Balfour's second Essay is upon the resurrection of the dead. This so far as it is occupied with the proofs of the resurrection of Christ and of mankind, I shall have no occasion to controvert. And so far as it consists of a development of his views of the nature and consequences of the resurrection, it will find a sufficient answer in my remarks upon the other topics. If I mistake not, the chapter now before us, will afford a virtual refutation of his notion of a resurrection, which goes to obliterate all the consequences, and supersede the necessity of a judgment to come. In Mr. B.'s third Essay, he enters upon an examination of the passages in the New Testament, wherever occur the words judge, judgment, condemned, condemnation, damned, damnation, &c. for the purpose of showing that none of them give us reason to expect a judgment or punishment after death. In this he has taken upon him a great work, and we shall see how he has accomplished it. That some of these words often are applied to judgments in this life is obvious. But the burden of proof which he has assumed to himself is, that in *no instance*, are they applied to a judgment in the future world. My task then will not be to follow him through, and weigh the correctness or incorrectness of every interpretation which he has given; but to show that there is at least one instance, where the word is used of judgment after death.

The first passage which I shall notice, is Matt. 12: 36. But I say unto you, that every idle word which men speak, they shall give account thereof in the day of judgment. Mr. B.'s reason for believing that the day of judgment here spoken of is in this world, is in substance this: That Nineveh and the

queen of the South are predicted to rise in judgment with *this generation*, and of course it must be while they were living upon the earth. And he asserts that they rose in judgment only by their history and conduct given in the Old Testament. But I see no necessity of its being in this world, because of its being with that generation; that generation and all others will have a place in the future world. And then Christ says they *shall* rise, not they *have* risen, as should be said if the record of their past conduct were all the testimony they were to bring for condemnation. Then the proposition in the text happens to be general. Every idle word that *men*, (that is any man, not the men of that generation) shall speak, &c. The accountability here is made as broad as the race of man. And this day of judgment is a day when every man will give account of every idle word. But such a day as that did not occur in that generation. This rendering the account of every idle word, spoken by every man, cannot take place in one day unless that day be such a day of general judgment as we are expecting after death. And then the phrase, give account, forbids Mr. B.'s application of the passage to Jerusalem's destruction, being never used for the experience of punishment, but always for a formal rendering of an account of a trust or responsibility, as you may see by the following quotation of all the other instances in which it occurs. Give an account of thy stewardship. Whereby we may give account of this day's concourse. For they watch for your souls as they that must give account. Who give account to him that is ready to judge the quick and the dead. Is it not then an unauthorized interpretation to apply this giving of account to anything which took place at the time of Jerusalem's destruction.

Mark 3: 28, 29. Verily I say unto you all sins shall be forgiven unto the sons of men and blasphemies wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of *eternal damnation*. Mr. B.'s labor upon this passage is chiefly employed in an attempt to show that the word rendered eternal, does not mean eternal, but that it should be rendered judgment of

the age, referring to the coming national judgment. But it was not the Jews only which were exposed to commit the unpardonable sin here spoken of. Allowing Mr. B.'s view of the nature of this sin to be correct—that it consists in resisting the evidence of miracles, the Gentiles to whom the gospel was published by the apostles, were equally exposed with Jews to the commission of the sin. And John in his general epistle warns his readers against this sin unto death, as though the Gentiles were liable to commit it. But they could not be thus liable on Mr. B.'s theory. He has a summary way of settling the question; that is by roundly asserting that no *one understands this as affecting* the eternal condition of the individual. This is a favorite argument of his, but requires but a short answer. In short, if this passage does not express the idea of punishment in the future world, what language can express it? It is said he hath never forgiveness, and, lest this should not express the whole, it is added, is in danger of eternal damnation. And forever to prevent this being applied to any limited punishment, the never having forgiveness is prefixed. Can language be better guarded against perversion? What Mr. B. gains by his criticism upon the phrase "world to come," I am unable to discover. For it is well known that "the world to come," according to Jewish notions was a world without end, extending from the commencement of the Messiah's reign on through eternity. And to say that a sin should never find forgiveness neither in this age, nor in the age to come, is equivalent to saying that it never shall to all eternity. In this view of the subject the rendering "age to come" is preferable to "world to come," strictly confined to the eternal state. Because, the implied possibility of the forgiveness of other sins in the age to come, is something very different from the possibility of forgiveness in the *future state*, in that the age to come includes the period of probation here as well as of a retribution there.

John 5: 28. Marvel not at this for the hour is coming in which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of

life, and they that have done evil unto the resurrection of damnation. The points which Mr. B. here mainly labors to make out, I admit—viz. that the phrase, "the hour is coming," is sometimes used of other times than the resurrection—that the word resurrection is sometimes applied to other things than a literal resurrection of the body—that men are sometimes figuratively said to be in their graves and to be brought out of their graves as expressive of moral conditions and changes. But it is one thing to show that words are sometimes used in such a figurative sense and another to show that in *this time* they are so used. Having shown that these words *sometimes* mean so and so, and having assumed without a shadow of proof they have that meaning here, he then assumes further that to come forth to a resurrection of life, means to come into the happiness enjoyed by the believer in this world, and to come forth unto the resurrection of damnation means the experience of the temporal judgments, which came upon the unbelieving Jews at the close of their dispensation. Now suppose we admit these groundless assumptions, then the passage will read—The hour is coming when all the spiritually dead shall hear his voice, and come to spiritual life. They of the spiritually dead which have done good while spiritually dead, shall come forth to spiritual life. And they of the spiritually dead who have done evil, shall be raised from their spiritual death, and be made spiritually alive, and find that resurrection one of damnation. There is Mr. B.'s interpretation fairly put together, and its comely proportions challenge inspection. And then it seems that all who are in their graves, that is spiritually dead, in all parts of the world and in all ages, are to come forth—are to experience this moral resurrection, and be made to believe, and then those of them who did not do good before they believed, were to have their belief one of damnation, and die in the destruction of Jerusalem. Now where is the sober man who can digest all this farrago, and call it fair interpretation of the word of God!

The idea that a moral resurrection is here intended, is also excluded by the context. A moral resurrection is spoken of in a verse above, and distinguished from this resurrection. Af-

ter speaking of the moral resurrection, and speaking of the power of the Son to effect it, it is added, marvel not at this, namely, that the Son will raise men to a spiritual life, for even the men that are in their graves, are to hear his voice and come forth. But if moral resurrection be meant in both cases, then we have the speaker saying, There is to be a moral resurrection, but marvel not at this, for there is to be a moral resurrection. Mr. B.'s suggestion that "in all the passages universally allowed to treat of the resurrection, not a word is said about coming forth to a resurrection of damnation," amounts to this, and no more,—that when a passage happens to say a word about such a coming forth, Mr. B. is sure not to allow, that it treats of the resurrection, and then it ceases to be universally allowed.

John 12: 48. He that rejecteth me and receiveth not my words hath one that judgeth him. The word that I have spoken, the same shall judge him at the last day. That the last day here applies to the end of the world Mr. B. admits, but evades the truth by saying, that the word rendered "judge" means to convince or to persuade; making Christ say—he came not to convince or persuade, when every one knows that a great part of his life was employed in convincing and persuading. Besides the contradiction to fact, there is another difficulty: the word never is used in the sense which he gives it. Out of the more than seventy times in which it is used in the New Testament, he cannot produce one where it has that sense. He doubtless would have done it if he could. The truth then remains unimpaired, that every one who rejects Christ hath one that judgeth him at the last day.

Rom. 14: 10. For we must all appear before the judgement seat of Christ. 1 Cor. 5: 10. For we must all appear before the judgment seat of Christ, that every one may receive of the things done in the body, according to that he hath done, whether it be good or bad. That the reader may see with how much reason Mr. B. asserts, that the word judgment seat, and the scripture usage of it, is not in favor of a judgment seat in another state of existence, I will quote all the instances where it

occurs. "When he was set down upon the judgment seat, his wife sent unto him" &c. "When Pilate therefore heard that saying, he brought Jesus forth and sat down in the judgment seat." "Made insurrection with one accord against Paul, and brought him to the judgment seat." "And drave them from the judgment-seat." "The next day sitting on the judgment seat, commanded Paul to be brought." "Then said Paul, I stand at Cæsar's judgment seat." "Therefore when they were come—I sat on the judgment seat"—"Herod, arrayed in his royal apparel, sat upon his throne [judgment seat] and made an oration unto them." In one case the word is used for foot's breadth, but this of course is nothing to the question. In every other instance the word is used for the place where the formal sittings of courts are held. And if they do not refer to judgment in the future world, it is because they are instances where human judges, and not Jesus Christ are the occupants. If the word when having any reference to judgment, always denotes the place for the holding of a formal court, when the *judgment seat of Christ* is named, it denotes the place where Christ in person will hold a formal court. Such as no one pretends has been, or will be held on this side of the grave. And the writer in the context is speaking of death and its consequences, of being absent from the body. And in the text, he uses the clause "of things done in the body." Showing the time of the judgment to be after all those things are done; after the departure from the body. Then, this is represented as a judgment at which a complete retribution is measured out, for all the deeds done in the body, whether good or bad. But the temporal condition of christians at that age, was the most wretched of any class, and if the judgment was temporal, it went against the christians—and in favor of their persecutors.

2 Thes. 1: 6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not

the gospel of our Lord Jesus Christ; who shall be punished with an everiasting destruction, from the presence of the Lord and the glory of his power, when he shall come to be glorified of his saints, and to be admired of all them that believe. Mr. Balfour objects to referring the time when christians are to receive their rest, to the day of judgment, because those christians have already found their rest at the time of their death. But this surely should be no objection in his mind, who by annihilation of the soul, annihilates all time between death and the resurrection. And to us, it is no objection, since we regard the complete consummation of the believer's rest, to be reserved to that day; though their troubles cease at death. And how would Mr. B. interpret a remark of Christ parallel with this? Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my name's sake; Rejoice and be exceeding glad, for great is your reward in heaven. Is not heaven here held forth as the place where saints receive their rest from persecutions, and their rewards for all endurance in the service of Christ? Although heaven according to Mr. Balfour does not begin till after the resurrection! His next objection is, that the Thesalonians were to obtain rest *at the same time* that God was to recompense tribulation to their troublers. Well, is not this in every sense true if we understand the passage as relating to the final judgment? Is not that the time both of the consummation of the believer's rest, and of the consummation of the recompense on the wicked. His third reason is, that Jerusalem's destruction was the scene in which Christ is said to come to be glorified of his saints. But was that the time of all others when he was to be glorified by his saints? If he was glorified, then will he not be much more glorified, and much more admired by his saints, when he brings them all to heaven? His fourth reason exceeds all the rest. Here you have it in his own words. "This very application of the word everlasting is a strong confirming circumstance in proof of the views we have advanced." That is, its being called everlasting destruction, is a circumstance strong to show that everlast-

ing destruction is not meant! Having thus noticed Mr. B.'s reasons, I have one or two difficulties to state affecting his interpretations. The Jews are not mentioned in the whole epistle. Then, there is no evidence that at the time of the writing of this epistle, the Thessalonians experienced their persecutions mainly from the Jews. It is far from being probable that a little handful of Jews, in that province so distant from Palestine, afforded the church so much annoyance as to receive such a notice in this epistle, as their persecutors. And then the assumption that the Christians in all parts of the world were to receive such a glorious rest, when Jerusalem should be destroyed—that that event was followed by a grand and eternal jubilee to the church in every province, is glaringly contrary to fact. We look in vain to the history of that age, for any such luminous days to the church, as seem to figure in the fancy of Mr. B. It is certain that only sixteen years before the destruction of Jerusalem, Nero commenced his infernal persecutions, which spread as far as the Roman power, and lasted as long as his life, which ended only two years before that event. And only eleven years after that event, Domitian, whose hostility was second only to Nero's, assumed the imperial power. And surely, nothing took place in the interval answering to the descriptions of the text. Another difficulty: It was a *rest with us*—with Paul, who was dead long before Jerusalem was destroyed. And so in the ordinary course of nature, a considerable portion of the Thessalonians must have been dead also. All then that Mr. B. has said to the contrary notwithstanding, the church may look forward to that rest which remaineth for the people of God, and the wicked be assured of an *everlasting* destruction from the presence of the Lord and the glory of his power, ministered by the same hand that consummates the rest of the righteous.

2 Tim. 4: 6. For I am now ready to be offered, and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the *Lord the right*eous Judge shall give me at that day, and not to

me only, but to all them that love his appearing. Who that had never read Mr. B. would dream of this passage, referring to the scenes of Jerusalem's destruction? But there are some matters which need explaining before we are convinced. This was said by Paul in immediate prospect of death, which would show that the crown laid up for him was a crown to be received after death. If a dying man were heard to speak of a recompense *laid up* for him, we should understand him as expecting it after death. Then we want evidence, as in the last paragraph, that Jerusalem's destruction was a scene of such triumph to the church—such a heaven upon earth. The Saviour speaks of it as a day of consternation and flight. And the facts answered to the prophecy—It was a day of "fleeing to the mountains," when even christians escaped with their lives, leaving as it were their garments behind for haste and consternation, and found a refuge in a little town by the name of Pella. This is the day which Mr. B.'s imagination transforms into a glorious Jubilee, a universal rest. And then Paul did not live to be crowned upon that day, nor did he expect to; for nearly twenty years before it he pronounced himself as even now ready to be offered. But Mr. B. nothing daunted by such a difficulty, will have us believe, that though dead long before, Paul was crowned at this time. He says, "We have seen it stated somewhere in the course of our reading that, it was common to crown the dead victor [in the ancient games] with his crown the same as if he had been alive. It is certain, Adam in his Roman Antiquities, p. 472. speaking of their funeral rites says, 'the couch was sometimes decked with leaves and flowers, the bedstead of ivory, and if the deceased had received a a crown for his bravery, it was now placed on his head.'" Now it is somewhat strange that the man who quotes Greek and Hebrew so profusely when there is no occasion for it, should send us to "somewhere in the course of his reading" for a fact so novel, and for one on which so much depends. That a crown should be used in funeral rites as one of the trappings by which a corpse was laid out in state, in remembrance of some achievements, by which a man's life had been signalized,

is a matter familiar to every tyro. But it happens that the text before us has no allusion to funeral rites—but to the exercises of the Grecian games; and Mr. B. perhaps would have given the world some instruction if he had told us where he read, that in games which consisted in wrestling and running races, (for these were not gladiatorial exercises) men were wont to be killed—and he who was killed in a race could be the victor —and then such victors crowned after they were killed: and, after having admitted all this, we want to know *in what fact* consisted the crowning of Paul at the time of Jerusalem's destruction. What fact then transpired fit to be the basis of such a representation, what remembrance was made of the apostle of the Gentiles by any of the parties concerned in that tragedy? And then, admitting that his memory was some way honored there, could that be a crown laid up for him, the desire of which goes out with such a gush of emotion as is expressed in the text? Was Paul such an ambitious aspirant for posthumous fame?

Heb. 9: 27. And it is appointed unto men once to die, but after this the judgment. The question before us is, whether there be a judgment after death. And what says the text? Here I can most conveniently express Mr. B.'s views and my own in the form of a dialogue. *Balfour.* One would think it a premature conclusion, that the soul is to be judged after death unless it first be proved that man has a soul. *Answer.* Whether it be a man's soul or body that is judged, it is here asserted that after death is the judgment. *B.* But this is the only text that speaks of a judgment after death, while the vast importance of the subject required, (if there be a judgment after death) that these things should stand forth in large capitals. *Ans.* This *is not* the only text that speaks of a judgment after death, as we have seen. And if it were, one assertion of the Holy Ghost should convince and satisfy us. *B.* Will you tell us when this judgment takes place; immediately after death or at the resurrection? *Ans.* It is both immediately after death and at the resurrection; in the first case in the man's own conscience, and in the other amid the public formalities of a gen-

eral judgment. But suppose we could not tell; so much would be true as God's assertion can make it, *That after death is the judgment.* But pray, Mr. B. will you tell us what kind of judgment this is that comes after death? *B.* Yes, you have it in this—Dust thou art and unto dust thou shalt return. That is, after the body is dead it is adjudged to turn to dust. *Ans.* Then we are finally lodged in the conclusion that the judgment means the decomposition of the body. The invention of man would never have hit on that idea, unless urged by strong necessity. But when we find an instance in any writer, sacred or profane, where the word has this meaning, it will be time to consider whether that is the meaning here. Till then, the plain meaning of the passage may be taken for the true meaning. It is appointed unto all men once to die and after this the judgment.

2 Peter 3: 7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. This passage Mr. B. also refers to the day of God's temporal vengeance on the Jews, because the dissolution of kingdoms is sometimes described by such figures as that of the dissolving of the heavens and earth. And he says, "If it should be contended that verses 7—12. describe the end of this material system, why not also contend that verse 13. promises a new material heaven and earth which are to succeed their dissolution. If the one is understood literally, so must the other. But it is universally allowed, that the new heavens and the new earth refer to the kingdom of the Messiah, which was to succeed the Jewish dispensation and was predicted in the Old Testament." What does the man mean by this? Does he not know that we contend, and does not he himself contend for a new material system to be occupied by the material bodies, which the saints will have after the resurrection. If man has no soul separate from material bodies, in this or the coming world, surely those bodies must have a material dwelling place. But when I hear him assert, that it is *universally allowed* that the phrase, new heavens and new earth, here refers to the kingdom of the Mes-

siah in this world, I am still more stumbled. And I know not whether it be most charitable to attribute the misrepresentation to ignorance or design. Such writers as he ought to consult before he pronounces upon what we all allow—such as Scott, Dwight, Chalmers, Rosenmüller and Storr, are directly against him, (and nowhere in the course of my reading have I found one in his favor) as to the fact of there being a new material system after the resurrection. And yet this groundless assertion contains the main force to be found in his evasion of this text. Where in all the chapter is the least intimation of the destruction of Jerusalem? The creation and the deluge are directly brought in as historical facts, and a comparison is instituted between those events and the passing away of the heavens and earth, and the arising of a new material system in their place, which is yet to come, and you may as well apply what is said of the creation and deluge to political changes, as what is said of the coming destruction of the world. The ideas are majestic, but they wear not the costume of fiction or poetry—the majesty of the language is but the naked majesty of the events described.

Jude 14. Enoch also, the seventh from Adam, prophesied of these, saying, behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Here Mr. B. finds another prophecy of the destruction of Jerusalem again. But he fails of showing that the persons spoken of or spoken to in this epistle, were Jews, or that that passage has any particular reference to Jews. He does not inform us how Enoch before the flood should have a prophetic eye on Jerusalem's destruction, or what particular appropriateness the words of this prophecy have to describe such an event, or what is represented by ten thousand saints accompanying Christ in that scene. There were no saints that came from heaven to help Christ destroy Jerusalem—for on Mr. B.'s hypothesis there were none in heaven at that time; and surely the Roman army

was far from being an army of saints. Mr. B. refers us to three passages in the Old Testament where he says similar language is used in application to other events than the judgment. But in the two first passages quoted, none but Mr. B. would discover the similarity, and in the third, Dan. 7: 10. the final judgment is most clearly included in the description. And then it was not true that all the hard speeches and ungodly deeds of all that are ungodly were brought to light in Jerusalem's destruction.

Rev. 20: 22. And I saw the dead small and great stand before God, and the books were opened, and another book was opened which is the book of life, and the dead were judged out of the things written in the books according to their works, and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. As Mr. B. admits that this passage refers to the resurrection and gives us no reason why we must not understand it of the general judgment, I shall not for the present abate its force with any comments. It will come under consideration again in another part of this discussion. You observe that the very point in question is here affirmed; the dead small and great after the resurrection standing before God and receiving judgment. I wish not to be captious, but here again charity is perplexed to know whether design or inadvertance is the most favorable construction of another instance of Mr. B.'s improper dealing with his readers. In the commencement of the essay now under examination, he says, "In this essay we shall refer to all the places where these words are used in the New Testament, according to their renderings in the common version. Under each word we shall particularly consider the passages which are supposed to teach a retribution or punishment after death." He then takes up the word "*krino*," the one used in this passage and refers us to fifty-nine texts where it is used, and says that none of these texts teach the doctrine; and then adds, "but the following are supposed to teach it." But in which class does he place the text before us? *In neither.* The text

is not quoted or alluded to in the whole essay; and that, while in the first sentence of the essay he promises to refer to all the passages which contain the word "*krino*." And to show that it was not the effect of inadvertance this same passage is commented upon in the discussion of other subjects but even there its bearings on this subject are not alluded to. If this be not an artifice to cover up the truth it is not easy to say what is.

It may not be out of place here to introduce two passages from the Old Testament. Eccl. 12: 14, For God will bring every work into judgment with every secret thing whether it be good or whether it be evil. Whether this passage would also be referred to the destruction of Jerusalem if Mr. B. had undertaken to notice its bearings on the question, I cannot say. Certainly the readers of the book in Solomon's day had nothing to lead them to such an interpretation. The writer brings this in as the winding up of a description of the scenes of old age and of death. He does it in this impressive manner —Let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man. For God will bring every work into judgment, &c. Judgment here means an examination of conduct, a bringing to light of secret things, and deciding whether they be good or evil. But in all the experience of this world there is nothing that fits such language.

Dan. 12: 2, 3. And many of them (or the multitude of them) that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. So far as it affects the question before us, I am willing to grant what Mr. B. labors to prove of the first verse of this chapter, viz. that it refers to the destruction of Jerusalem, though I do not believe it. But this granted, it by no means follows, as Mr. B. assumes, that the second and third verses relate to the same events. The verses describe one event that concludes a series of events prophetically described by Daniel, extending from his day onward to the close of this

world's history. That events so distant in time should stand in such near connexion, is nothing unusual. Numerous instances might be adduced of the same peculiarity of prophetic language. Jeremiah connects the conversion of the first fruits of the Jews, and the general conversion which is to be expected in future time, and passes over the intermediate rejection of the greater part. So Malachi prophesies of the coming of John the Baptist, in the same verse with the destruction of Jerusalem, as, Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. Such being the habit of prophetic writing, we must be determined by other reasons than the connexion, as to the time and event here made the object of prophecy. And the expressions of this passage must have great violence done them, before they can be applied to any thing else than the resurrection and general judgment. Mr. B. pretends that a moral resurrection, such as took place on the day of pentecost is here foretold—that they that sleep in the dust are those who were spiritually dead. Here we have it, that many at that time would rise from spiritual death—and some of these would find that they had risen from spiritual death, to go into shame and everlasting contempt! Awaking from the sleep in the dust of the earth, either means coming to spiritual life, or it does not. If it means that, it can by no means be asserted of those who awake to shame and everlasting contempt. Mr. B. quotes no authority to show that awaking from a sleep in the dust, is proper phraseology to express the being *put to sleep in the dust* by the Roman sword. And yet he tells us that a part awoke to everlasting life at the day of pentecost and then forty years afterwards, those who continued to sleep on, all at last awoke to shame and everlasting contempt, in the national calamities that came upon them. And then what were the glorious rewards attained by those who rose to everlasting life, fit to be compared to shining as the stars and the firmament? Surely it was not the glory of a flight to the town of Pella, the only reward which history records as received by christians then. Mr. Balfour makes the directness and plainness of this passage an

objection. He says, "Did Daniel here speak of everlasting punishment of the wicked? If he did, he declared it in plainer language than any other sacred writer." Surely he is like to children sitting in the market and saying we have piped unto you, and ye have not danced, we have mourned unto you and ye have not lamented. The truth now is taught too plainly to admit belief.

I have already pursued this examination beyond the patience of the reader, and shall therefore omit other passages whose testimony is equally in point. And were I to labor in the summing up of the matter contained in this chapter to give you a vivid and forcible condensation of the proof, I could do nothing more effectually than to read you the passages commented on, and ask you to decide, what is the plain unsophisticated common sense interpretation of them. Read them and forget every comment that you heard of them, and you will find it difficult to resist the conviction that the word of God has revealed a judgment to come.

CHAPTER III.

COLLATERAL PROOFS OF A JUDGMENT TO COME.

I CANNOT persuade myself to dismiss this topic, without presenting some facts and considerations which, independent of direct scripture testimony, appear to my own mind, conclusive proofs that there is to be a judgment after death. The theory of Mr. Balfour and the modern universalists (excepting as I do in all this discussion, the restorationists) is, if I understand it, that all punishment or retribution which God ever inflicts on men, he inflicts in this world. This idea I think can be shown to be untenable, aside from that kind of evidence which we have been examining. That it can be clearly proved that this present life is not the scene of God's last and most complete retribution. I shall not pretend that nothing is here done in a way of retribution. Scripture records many instances of retributions inflicted on nations and individuals. God here and there lets down a stroke of his justice to check the flow of human wickedness, and forewarn the world of what is to be expected, at the termination of the sinner's guilty career. But it is generally true that sentence against an evil work is not speedily executed.

My first reason for believing that this life is not the scene of complete and only retribution, is, that the ends of punishment are not fully nor chiefly answered by all the judgments that are inflicted on the wicked here. What is the end of punishment? The universalist replies the good of the offender only. This is not true. But grant it for the moment. If all are punished according to their deeds in this world, it is plain that this punishment fails of securing in all instances the reformation of the offender. Those passages of scripture

which speak of judging every man according to his works, are made by the universalist to say that all men have a complete retribution according to the deserts of their sin in this world, and this punishment is designed to reform the offender. But I ask, is this end answered? Are all effectually reformed in this life? Are the evils which the drunkard endures seen to be working a gradual reformation upon him as he approximates towards a drunkard's death? Does the man in the act of suicide show that the work of reformation was complete upon him at the moment when he left the world? The well known fact that millions of wretched beings are pressing on from this to the eternal world, increasing in wickedness and hardness of heart as they go, shows that the purpose of man's reformation is not universally and completely effected by punishment or any other means in this world. On this hypothesis God is every where attempting what he cannot effect, and then receiving into a state of being, where punishment and the rod of correction never come—receiving to his confidence and love those whose obstinate rebellion neither persuasions nor chastisements could subdue.

But it is not true that all punishment is disciplinary, intended for the ultimate good of the offender. The execution of a murderer is not specially intended for his own good, but for the good of the state, to sustain the force of law. And the laws of God look as much to the public good as do the laws of a state. But understanding retribution as designed to give force to law, and cause the lawgiver to be feared and obeyed, we do not see its ends universally or generally answered in this world. No retributions, here experienced, avail to create a general respect for the law of God, to vindicate his power, holiness and truth, till all men have an effectual impression of it, and to rectify the disorders of the moral kingdom. We expect that the authority of God will be recognized, that the force and energy of government will be felt, if any where, surely on the ground where law is having its highest and most impressive executions. But what a farce is God's law, and what mockery its execution, if having done its utmost, it secures

no more respect and obedience, than it gets from this world! God either has no law to which he will exact the obedience of men, or there is to be a day after the sun has ceased to shine upon this world, when he will render unto every man according to his works.

The fact that there are Atheists in the world, is of itself a proof of a judgment in the future world. For I take it to be self-evident, that retribution does not answer its proper ends, unless the person knows whence and why the infliction comes. According to the Hebrew law-giver, the offender is punished that all men may hear and fear; and retribution is in amount the practical declaration of God, of his purpose to enforce obedience, and if effectual, it is received as such by all on whom the example operates. If the government of any commonwealth should send out the strokes of justice through secret agents, employed for the punishment of crime, instead of distributing them through open courts of justice, so that the community should see that one was made to suffer in his estate, another in his reputation, another in the loss of life, while none knew why and whence the disaster came—that would answer no ends of government, and give no force to law. So a punishment sent from the King of kings, if it come not in ways so marked and manifest, as to compel conviction whence and why it comes, fails of its end. Is it to be credited then, that this world is the scene where God makes the highest manifestations of his justice, and gives the fullest enforcements to his law by penalties, while a great part of the world have no practical impression that there is a God—while few of those most deserving of punishment have any idea that they are receiving punishment for their sins? Is God pouring his completest retributions through this world, while the world knows it not? If so his whole design is frustrated, he is mocked by the work of his hands—he is mocked in his very attempt to make his power and justice known. And then it is a remarkable fact that the most wicked, those who deserve most deeply to feel the rod are usually most insensible of God's presence and power in the evils which they endure. Does this imper-

fection attend the government of God, that he cannot give energy and effect to his retributions, that he punishes and the offender knows not by whom he is punished or whether he is punished or not? I think we have reason to expect that when God puts on the character of a judge in order to render to every man according to his works, he will make his justice run out in such lines, that every eye can see it—he will throw upon the distinction between the righteous and the wicked such a light that all will be forced to recognize it—he will let forth the hand that inflicts the stroke so impressively that none can doubt whence it comes or for what intent. There will be no atheists in that day which God has appointed to judge the world.

Again, the success which the worst of men often find in the worst of schemes, proves that God has judgments in reserve for the future world. I will not say to how great an extent it is true, as Job expresses, that The tabernacles of robbers prosper, and they that provoke God are secure, into whose hands God bringeth abundantly. I own that there are instances of retribution signal and exemplary, so often that the robber has reason to fear that wealth gotten by his means, will afford him little comfort. But it is sufficient for our argument that there are many glaring facts of a contrary nature, that there is many a proud oppressor who gathers wealth from the sighs and tears of his fellow-men, and yet who lives to enjoy his wealth as long as the most upright—that there are those into whose hands God bringeth abundantly, who by the worst of means have accumulated hundreds of thousands, and yet who live and die free from disastrous reverses, whose stately mansions seem to look defiance to the God of justice, and impress on every beholder the conviction that justice is forever The dethroned, if she have not reserved for herself a vindication in the world to come. What say you of those who by acts of piracy and butchery of their fellow-men, enrich themselves with the wealth of the seas, and yet escape detection? What of those, who against light and conviction make merchandise of men's bodies, and roll in affluence brought to them in ships that have served as the prison-house, yea, the slaughter-house of hundreds of hu-

man beings, snatched from home and the sweet embrace of freedom, and doomed to the wretched alternative of a life of bitter slavery, or an untimely death? What say you of those names, that blacken the page of history by their glaring and innumerable perversions of justice—who, elevated in the providence of God to seats of sacred trust, to be ministers of God for good, bearing the sword of justice in God's stead, have enriched themselves with bribes, and turned aside the needy from his right, or who, like Jeffries of execrated memory, have converted the sword of justice to that of religious persecution, and sold themselves and the power delegated to them, as instruments of crushing a nation's rights, and the rising hopes of the church of God? Is there no justice in the future world for those, who have spent their lives in driving so successfully their schemes of expelling justice from this world? What say you also of the spiritual tyrants who have perverted a power if possible more sacred, to purposes if possible more wicked, and who have had full success in their enterprises? To save the labor of description, take the name of a Laud. Is there no justice for such a man, whose tyrannies so long prevailed to ends so disastrous—to the ejecting of God's ministers by thousands, to the silencing of the voice of the gospel through a kingdom, and suspending the glorious progress of the work of reformation? If there be any such thing as wrong and responsibility for it, surely the man who has dealt out such wholesale mischiefs, and caused his oppressions to be felt through every village and hamlet of an empire, and even on the other side of the globe, must have a fearful account against him. But where on this side of the grave is the execution of adequate justice?

But even a Laud is innocent compared with the artificers and wholesale distributors of the manifold mischiefs of popery. Here is a human being to be judged of God according to his works, according to the mischiefs which he does in the world, and he usurps the place of God over this world, claiming the obedience of kings, and causing them to kiss his feet, and through them exercising a tyranny over half the world, dark and malignant—taking away the key of knowledge, shutting up

the kingdom of heaven, suppressing the gospel which Christ has published, licensing and fostering sin in all its forms, palsying the heart and searing the conscience, and enslaving and making wretched millions of human minds. In short, the wearer of the triple crown, personates the man of sin, holds the fountain head of that influence which spreads intellectual and moral debasement, a fearful growth of crime, manifold oppression, violence, confusion, and every evil work, over many nations, and yet where on this side of the grave, is he punished for all the injuries he inflicts? What say you also of the leaders in the persecutions of the church? What of Nero, who regaled himself in scenes of cruelty and human suffering, and who capped the climax of all his other cruelties, by firing the city of Rome to enjoy the spectacle of its conflagration? History records no judgments upon him equal to his crimes. Yet is God the patron of right, the mighty redeemer of the oppressed, and has he not appointed a day, when the world who have felt, and the world who have wondered at that man's cruelties, shall see an ample vindication of his justice upon him? What say you of the respective authors of the ten persecutions which came from heathen Rome, upon the church of God, and deluged the empire with christian blood? What of the authors of those persecutions inflicted on the church by Papal authority? What of the cruelties of the inquisition which is fitly burlesqued with the name of *holy*? For these scenes of slaughter of the saints some individuals stand responsible. Take, for instance, the butchery of the Waldenses which came near to a total extinction of that precious, unoffending race. They were hunted like wild beasts among the rocks and mountains of the Alps to which they fled for refuge; and persons of every age, sex and condition were massacred, dismembered and hung up; females violated, and other atrocities committed which want a name, under authority of one claiming to be the vicar of Christ on earth. Is there no justice in store for the authors of such cruelties.

You have read also the story of the massacre, by the orders of a Roman Catholic king of France, of 100,000 protestants at

once—of the savage king standing at the windows of his palace and setting on the furious populace, with cries of "kill! kill!" of the streets filled with the shrieks of those about to be butchered, and the groans of the dying mingled with the tumult of their murderers—of blood running in such channels through the streets as to pour torrents into the neighboring river—yes, and you have read of the infernal rejoicings over this scene, which took place at Rome, when the tidings reached that place; yet where has history recorded any equal retributions upon the actors in these several tragedies? Do you say they are yet to come in the expected overthrow of the church of Rome? But are those individuals thus to shift all their personal guilt upon the church which is incapable of personal responsibility? Wherein will that overthrow bring appropriate and sufficient retributions, to the leading fabricators of this carnage, who have now gone beyond the reach of all earthly justice? Posthumous infamy, and disasters coming upon their church centuries after they are dead, are no personal punishment to them. Is this the world where God makes the completest displays of his retributive justice, and are such giants in wrong suffered to pass off the stage undistinguished by his judgments from common sinners?

Again, *there is not time* for some sinners to suffer all they deserve in the usual term of human life, even according to the most superficial calculation of guilt. To say nothing of the criminality of the rebellion of the heart, estimated by a law which takes cognizance of thoughts and purposes, all the sufferings that can be crowded into this life, cannot expiate the guilt of some men's open transgressions. Here is a man who has been the prime and responsible agent in the butchery of fifty thousand human beings to gratify his lust of power or revenge. So much human life has been wantonly poured out, so much collateral distress created in the train of war, so many families bereft, so much destruction of the means of human existence and happiness, so much moral corruption carried through the heart and remotest limbs of the nation, stand charged against that man in God's book of remembrance.

Now at what rate shall this man expiate his offences by the suffering of punishment? Surely it can be at a rate no more moderate than that of an eye for an eye, or a tooth for a tooth, or a life for a life. God does not render to every man *according to his works*, and make it true that with what measure ye mete it shall be measured to you again, if in his retributions he requires less injury to be inflicted on the offender than was done by him. That law throws but a feeble guard around the rights of the community, which only compels the depredator to restore a part of his booty, which allows a man to take human life, and punishes him in that which is not equivalent to the loss of life. The publication of such laws would amount to the offering of a premium for sin. But suppose the offender is held responsible to an amount equal to the injury which he has done. God does not recompense to a man according to his deeds, without making his individual sufferings, equal to all the sufferings which he has inflicted,—to the man who has unjustly taken fifty thousand lives, a suffering equal to the loss of fifty thousand lives. But how could that amount of suffering be accumulated upon one man in the term of human existence?

But we may find a still stronger case, a man whose influence has powerfully touched the destinies of the world, and gone down in many a branching stream of pestilence and death to succeeding centuries. I have my eye on the author of Mahommedan delusion, who in the Apocalypse takes the name of the angel of the bottomless pit; and the spread of whose delusion and power in the world is compared to the opening of the bottomless pit, or the uncapping of a tremendous volcano—that issues smoke darkening the air—a smoke producing locusts having the teeth of lions and breast-plates of iron, and the sound of their wings as the sound of chariots and horses rushing to battle, and their tails like unto scorpions with stings in their tails, and having a king over them whose name is the "Destroyer." How appropriate is all this imagery to the facts, I need not describe. And how great must be the personal guilt of him, who issued such a river of baleful influence, and bid its waters roll over a score of nations and down through

ten centuries! Who is competent to take the arithmetic of that man's accountability? Could one life suffice for him to suffer all, if God were to render to him according to his deeds? And if it could, history gives us no account of such sufferings having come upon him. He lived and died next to deified by millions. Does this look like a judgment rendered to every man according to his works in the present world? If a man may do so much mischief, and live and die so much as an ambitious man would wish to live and die, in spite of what God's justice can do in its last efforts, is that justice worthy of the respect of the world?

Again, that this world is not the scene of God's last and complete retributions, appears from the fact that the greatest portion of the earth, and its productions, is in the hands of ungodly men. In the words of Job, The tabernacles of robbers prosper, and they that provoke God are secure, into whose hands God bringeth abundantly. But ask now the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee, or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee,—to whom they belong; that it is not only or chiefly for the righteous few that the earth is productive. But rather into the lap of proud luxurious despisers of God, the earth and sea empty their most abundant treasures. God fills the storehouse out of which all get what supplies they have, and orders by his providence all the circumstances which give to individuals any advantages they have over their neighbors, and yet he makes no discrimination in favor of the godly in his distribution of the good things of this life—sendeth rain on the just and on the unjust, employs the great agents in nature which minister sustenance to man, in carrying round his bounty to enemies as well as friends, and surely he either has no preference for righteous conduct, which he will manifest by appropriate rewards, or this is not the season of completing his retributions.

And then God's providential arrangements in this world and the state of this world by his permission, are such, that sterling integrity is often a check to the course of worldly ad-

vancement. Self-denial, a willingness to forego worldly advantages for obedience to God, is essential to christian character. A man, if he will follow Christ, must take up his cross—like Moses, must refuse to be called the Son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, having *respect unto a recompense of reward* which lies beyond the bounds of time. This circumstance throws the elements of worldly prosperity chiefly into the hands of those who have less conscience than others. That promotion which men have the power to give, falls into other hands, than those of the upright, both because he may not seek it, and because they have their favorites among quite another class. A thousand "wrigglers into place" have the advantage of him. And then wealth is usually amassed by means that godliness forbids. Such in short, is the structure of society and the course of providence, that godliness in some conditions requires the loss of all things, and even death itself. And can such a scene of things be the theatre of God's last and most perfect retributions? If it be, what else is it than the proposing of rewards on a broad scale for the encouragement of sin. If wickedness has the decided advantage, I will not say as to real happiness, but as to the means of those gratifications which depraved men most sigh for, and no ill effects are to be felt from it in a future world; so far from being punished it is comparatively rewarded, if there be no retributions beyond this life.

Again, the great agents of human *suffering* are quite as indiscriminating as to their objects. Those disasters that come upon individuals and families under the name of adverse providences, make no distinction between the righteous and wicked. The holiest men not unfrequently have the deepest experience of this kind of affliction. The liability to sickness and death, and the thousand ills that flesh is heir to, extends to all. And the same is true of general public calamities. If drought, famine, pestilence, earthquakes, floods or fires are

commissioned to spread wide disaster, they have no warrant except in a few miraculous instances to exempt the righteous on account of their righteousness. When wars and revolutions sweep over nations, the distress is general and indiscriminate. And they carry no exact and appropriate retributions to individuals.

Now, in this stage of the argument, it is competent for me to ask, if there be complete retributions in this world, in what facts do they show themselves? We have traced out God's leading modes of dealing with men, and find them not. We look abroad on the moral state of the world and find, that the ends of punishment are far from being answered by all the judgments that light upon the world—that the greater part of men are ignorant of God, and of his retributions. This supposed complete retribution is not to be found in success given to the enterprises of the righteous and withheld from those of the wicked—not in any marked and adequate calamities which have come upon the giants in crime, the authors of persecutions and wars—not in any superior elements of worldly happiness in possession of the righteous—not in righteousness opening a way to worldly promotion, wealth and distinction—not in any partiality of the great distributors of God's bounty and the great agents of human misery in favor of the righteous. And if it be not in all these, we ask again, *where is it?* Surely it is in nothing that addresses itself to the observation of men. Is it then anything which passes in the mind and internal experience? I own that there are enjoyments peculiar to the righteous, and sufferings of mind peculiar to the guilty. But that these are not so distributed as to amount to exact and sufficient retributions, it were easy to show. That sinners of reckless character, and a seared conscience, having all the means of external enjoyment, endure these mental sufferings amounting to adequate punishment for all their sins, is a matter that wants proof. And as to the happiness of the righteous, their recompense of reward, Mr. B. tells us that all the enjoyments of a Paul were not to be desired in preference to annihilation. That it was far better for him to die than live, death being an

extinction of being. So that let his enjoyments be what they may, the executed malefactor has on such principles a better reward than he.

Finally, it is not at all according to the common sense of men, that all in this world are treated according to the principles of retributive justice. If a universalist minister, in preaching the funeral sermon of one who after a life of marked afflictions, had come to some appalling death, should take occasion to inculcate the idea that those afflictions in which the deceased was distinguished from others were the retributions for guilt in respect to which he was distinguished, and that the dealings of providence in all cases afforded a criterion of character, he would find his doctrine no less offensive than that of the need of repentance towards God and faith in our Lord Jesus Christ, as a means of escaping the second death. This is a doctrine which Job with all his patience could not bear in application to himself, and successfully did he refute it. I appeal to the history of your own impressions. Have you been wont to estimate the character of your neighbors by the dealings of providence in relation to them? Have you regarded those as sinners above all others, who have suffered above all others? When you have seen the apparently virtuous poor, crushed under the hand of providence, enduring affliction after affliction, wave after wave rolling over them, and deep calling unto deep to overwhelm them, have you said in your hearts that their apparent virtue was a cheat,—that they were the most guilty of men? And when you have seen those apparently of another character invested with affluence and splendor, feeling no changes, and having no bands in their death, have you said that these are the men whom God approves? Do you forget their extortions, oppressions, sensualities, profanity and blasphemy, and regard their happy life, and quiet death, as the seal of heaven's approval of their character? On such ground many a monster of iniquity would be canonized at once. Universal observation then confirms the conclusions from scripture, THAT THERE IS A JUDGMENT TO COME.

CHAPTER IV.

Is the eternal life, promised to believers in the New Testament, a life to be enjoyed beyond the grave, or only in this world?

The world will be indebted to Mr. Balfour for all the instruction they will get by the discussion of the above question; for who but he would ever have thought of making it a question? He deserves the credit of having made the discovery, that the exigencies of his system demanded, that those passages which speak of eternal life be interpreted as meaning something whose existence is confined to this world, and of having the courage to set up the position, and to dash through the desperate course of criticism needful to sustain it. And the idea so felicitously struck out by him has already become classical with Universalist writers. Mr. Whittemore has strongly insisted on it in his work on the parables, and he promulgates it through the Trumpet, the leading organ of New England Universalism. The reasons why this position is taken are obvious. While the words eternal and everlasting are seen to stand connected with a life enjoyed beyond the grave, and enjoyed as the fruits of righteous conduct in this life, it is not easy to make the reader believe that the same words applied to punishment for sin, do never extend the punishment beyond the grave. And in the second place, it is the fundamental and all-pervading idea of modern Universalism, that the "future state of immortality and incorruption" "cannot in the nature of things be effected by the conduct of men in this life." (See Whittemore p. 262.) As long as it is admitted that the enjoyments of heaven are in any sense a recompense for holiness in this life, it is not easy to be convinced that sin will not also

have its appropriate recompense in the world to come. So connected are the two ideas, that every proof that righteousness in this life is rewarded in heaven, lays the foundation for an inference that wickedness will be punished in hell.

Mr. Balfour's reasonings upon this subject are found in his comment upon Matt. 19: 27. These I will notice in numerical order. First, Old Testament usage shows that "everlasting life" in this *case* (and he intends as we see in all others) means a happiness confined to the age of the christian dispensation in this world. And what is this *usus loquendi* of the Old Testament? In one case, and in one only, the phrase is there used. This one example does not create a strong current of *usage*. But strong as it is, it is all against him. The passage is this: And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. This Mr. B. quotes to show that everlasting life, according to the usage of the Old Testament, means something enjoyed on this side the grave, though it is expressly said, those that sleep in the dust of the earth shall awake to this everlasting life. But this passage is noticed in another part of this work, to which the reader is referred for a more full refutation of Mr. B.'s comment upon it. (See Chap. 2.) Second, Mr. B. refers to the context of the passage in Matt. 19: 27. for his second proof that everlasting life does not mean everlasting life, where the enquirer asks what good thing shall I do that I may have eternal life. And to prove that eternal life in the context does not mean eternal life, he refers us again to Daniel's use of it. So that his second argument is identical with the first and may have the same answer. His third reason is, that it is said to be a life in the world to come. But this is a strange reason for understanding it of any thing temporal. It is strange that a man can quote Greek and Hebrew so profusely, and not know that the phrase, world to come, and age to come, means an everlasting age. Suppose we interpret the phrase by a reference to the Jews' peculiar notions of the age to come, or Messiah's reign. There is one thought which Mr. B. has overlooked. This age to come, ac-

cording to the current opinion of the Jews, was to commence by the resurrection of the dead, the conquest of all nations, and their subjugation to the reign of Christ, and by the judgment of the world, and from that opening it was to extend on without end. (See Wahl's Lexicon.) So if we admit his premises, the conclusion is against him. This fact reduces to waste paper sheets of his learned discussion about the age to come. They all assume that that age was, in the opinion of the Jews, a limited age. But this is the very point to be proved. His fourth reason is, that in the 30th verse it is added—But many that are first shall be last and the last shall be first. He asks, First about what? About entering into the kingdom of God. This was said in respect to the case of the young man, to show that publicans and harlots might go into the kingdom of God before him, notwithstanding his morality. And what then? Does that show, that the kingdom of God did not include the inheritance of eternal life beyond the grave? In the fifth place he says, "The view given of eternal life will be confirmed by attending to the general usage of this phrase in the New Testament." So it seems the general usage of the phrase eternal and everlasting life, goes to prove that in a given instance it means a temporal good. We come now upon broad ground. We are now at issue with Mr. B. whether in all cases the phrase means a temporal good. For he asserts it of the general usage, quotes the particular passages and says, "I do not find it [eternal life] spoken of as an object expected after the resurrection of the dead, or once mentioned as equivalent to the happiness to be enjoyed in the resurrection state."

Let us then take up the broad question, whether there is one instance where eternal or everlasting life refers to a happiness to be enjoyed in a future world. For proof that there is none, Mr. B. first suggests, that if it does refer to happiness in a future state, it is unaccountable that eternal death is never spoken of as its counterpart to the wicked in a future state. But this is equally good to prove the opposite. We may as well say it does not mean any thing enjoyed in this life, be-

cause eternal death is never spoken of as the counterpart of everlasting life, but eternal death is not once named in the Bible. In the next place he says, "If eternal life refers to the happiness of heaven in a future state, how happens it that it is so often spoken about as a thing enjoyed in this life and dwelling in persons by believing in Jesus?" That is, if it be a happiness in heaven, why is it said to take its beginning here? Mr. Balfour knew or ought to have known, that his opponents insist upon it as essential that eternal life take its commencement in holiness of heart in this world; that if it do not here, it never will begin; and surely he will not advance as a difficulty that which we consider an indispensable part of the gospel. We doubt not but that eternal life begins in this world; but that it *ends* here, is the matter that wants proof. The essence of eternal life consists in knowing God, and Jesus Christ whom he hath sent; or in holiness of heart and life. This is the cause of all spiritual enjoyment here, and must in the nature of things be carried forward into the future world, if the believer is happy there. Further, Mr. B. says, eternal life was a matter of hope to the disciples. But pray why a matter *of hope*? If it consisted in knowing Christ and was limited to this world, it could not be a *matter of hope* but of complete fruition. But if on the other hand they had it here only in its seminal principles, and were waiting for a more full development in the coming world, then it was a matter of hope.

Having replied to Mr. B.'s proofs, I have a few considerations of my own to suggest. In the first place, if the passages in question do not prove a state of happiness beyond the grave, there is no proof of such a state. After taking away the direct assertions of happiness beyond the grave, it will be in vain to build the doctrine upon indirect proofs. Yet Universalists believe there is such a state of happiness. Mr. Whittemore, p. 262, gives us a fair specimen of their treatment of this subject, first excluding the proper proofs and then believing without proof. "Notwithstanding the everlasting life spoken of in the New Testament is applied in these pages to that state of rest, purity and joy into which the believers of the

gospel entered whenever they embraced the gospel, the author takes this opportunity to say, that he undoubtingly believes, that a future state of immortality is revealed in the New Testament." Thus he takes away God's assertions, and substitutes his own undoubting belief in their room. If he had told us where to find the grounds of this undoubting belief, we should have been able to say whether one half the sophistry applied to them, which has been applied to those passages, might not set them also aside.

Again, both Mr. B. and Mr. W. make eternal life in these passages mean a state of belief in Christ, or introduction to the kingdom of Christ, a state of holiness or spiritual life. Now is not this holiness or belief, call it what you will, to be perpetuated in the eternal world, and to be connected with the happiness of heaven? Are not the inhabitants of heaven to be holy, to be believers, to be in the kingdom of God? Whatever havoc our author may make of plain language, he surely will not pretend that death and the resurrection are to work any changes, by which a man is to be happy in the presence of God in heaven without holiness, or spiritual life. Of course then, those who attain to spiritual life here, enjoy it there. And this spiritual life is called eternal life here, and beginning here it extends on through eternity; and why may it not be eternal life there? If the thing is the same in both states of being, why does not the name apply to it in both, especially since that name of its own power expresses nothing short of both, that is, *everlasting* life?

But let us look at a few examples of the use of the phrase eternal life, to see how far they tally with Mr. B.'s notion. As Moses lifted up the serpent in the wilderness, so also shall the the Son of Man be lifted up, that whosoever believeth on him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have *eternal life*. He that soweth to the spirit shall of the spirit reap *life everlasting*. Fight the good fight of faith, lay hold on *eternal life*. And this is the promise which he hath promised, even *eternal life*. What

good thing shall I do that I may inherit *eternal life*? From these specimens, the reader may judge of the current use of the phrases. That they refer to anything which has its end in this life, cannot be shown from the context. And as they assert the life of which they speak to be eternal or everlasting, it is incumbent on the Universalist to show cause why the everlasting does not mean everlasting. It is not enough to say that the word is sometimes figuratively applied to limited existences. It must be shown, either that it is always so applied, or that that is its current and more general use, or that there are in the cases before us reasons in the context, for departing from the general use. Neither of these has been attempted. But Mr. B. says the gospel is called "the everlasting gospel. But surely none ever thought that the gospel is to be preached to the endless ages of eternity." Yet the gospel is with much reason called everlasting, because its elementary principles, the subject matter, and its efficacy on the hearts of the redeemed are lasting as the throne of God. It is not called the gospel *everlastingly preached*, but the "*everlasting gospel.*" The question returns—When everlasting life is made an attribute of a soul destined to unending existence, why are we not to understand the life as lasting as long as the soul? This life is put in contrast with perishing, spoken of as future. That whosoever believeth *should not perish;* but there would be no use for the mode of contingency, and the implied future, if in every sense of perishing it were already past in the moment of believing, and there were no escape from a death yet to come upon the unbelieving. And when Paul to Timothy says, Fight the good fight of faith, lay hold on eternal life, he was guilty of an absurdity on Mr. B.'s hypothesis. For Timothy must have already got hold of eternal life, in such a sense that it could not be regarded as a thing yet to be taken hold of by him. For in the very verse next preceding, Paul calls him a man of God. If he were then a man of God, he had spiritual life, and could with no propriety be exhorted to lay hold of what he already had. He then proceeds to direct Timothy to charge them that are rich to do good, that they be rich in good

works, ready to distribute, willing to communicate, laying up in store for themselves a *good foundation against the time to come, that they may lay hold on eternal life.* Here eternal life is spoken of as what is to be provided for by good works, laid in as a provision for the future, a thing not now in complete possession, but to be secured against the time to come.

Again, the same eternal life is represented as a boon, which will recompense the endurance of all the calamities of this life. Christ exhorted his hearers to cut off the hand or foot, or to surrender life, if need be, to secure it—told them, He that will save his life shall lose it, and he that will lose it for the gospel's sake, shall find it. But what is the encouragement held out for enduring such calamities? Even admitting that the happiness which those early christians who abandoned all, and who risked all, that a hostile world could inflict, enjoyment superior to that enjoyed by those who rejected Christ, was such as would compensate for the loss of a right eye, or for any temporal suffering short of death, yet how could any enjoyment limited to this life compensate for the loss of life? For what would it profit a man if he should gain the whole world—all the means of enjoyment experienced by all the world, and surrender his life before he entered upon the enjoyment? The surrender of life would render the reward impossible. If there be no reward beyond the grave, how does he save his life who loses it?

But the parallel passage in John 12: 25. is still more in point. If he had sought to throw the idea into language the most guarded against the Universalist interpretation, he could not have done it more effectually. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. Here life eternal is put in contrast with life in this world. And according to the notion that eternal is something confined to this world, the passage would read—He that hateth his life in this world shall keep it, by acquiring by the loss that eternal life which is enjoyed in this world. Or in other words, he that will surrender his life shall, after he has surrendered it, come in possession of spiritual life in this world —that is, after he is dead, he shall come back and enjoy life.

But here the Universalist says that the phrase "this world" means only "this age," before the destruction of Jerusalem. Then the passage reads—He that surrenders life in this period, before the destruction of Jerusalem, shall have eternal life by living through that destruction. That is, by suffering himself to be killed before, he shall escape being killed then. But we cannot leave to Mr. B. even the comfort of such an interpretation. For the word translated world is not *aion*, about which Mr. B. has made the discovery that in some cases it means "*age*," but *kosmos*, the most peculiar and appropriate word for world. This interpretation then is miserably lame in every limb and joint.

Again, if these phrases mean no more than some advantages secured in this life, it is marvellous that that word *eternal* should be in such free and frequent use as descriptive of it. If it occurred but once or twice, the work of explaining it away would not be so hopeless. But the phrase in our translation rendered *eternal* life occurs twenty-seven times in the New Testament, and the phrase rendered everlasting life occurs thirteen times. Here then are forty instances in which according to Mr. B. the happiness of the believer is essentially called eternal life. Is not here at least ground for a presumption, that that spiritual life is eternal in its nature? Surely, if that word is only an expletive or empty flourish, its so frequent occurrence without a guard or explanation, must tend to mislead the reader. Should we not be expected to believe it to be eternal life, since the pen that was guided by the Holy Ghost has in forty instances called it so?

And then, what meaning has the word eternal as qualifying spiritual life, if that life be confined to this world; the Holy Ghost does not use words without a meaning. This word eternal, is fairly presumed to be used as an adjective, to express some quality of that something which Mr. B. calls spiritual life. But pray what quality? It is not duration, as abundantly appears from Mr. B.'s remarks, though the word was made to express duration. It is not spirituality, for it has no power to express that quality. Mr. B. has not attempted to

show any examples in which it is synonymous with spiritual. We have been told what it does not mean with great assurance, and now we wait to be told what it does mean—presuming that it is not used forty times without a meaning. Our author repeatedly, and with an air of triumph, remarks that the exact phrase, eternal death, is not used in the Bible. But if it had been, and had been used in forty instances, what would it avail with such an interpreter? Forty instances of the use of eternal life in every variety of forms, cannot convince him that the writers meant eternal life; and no more would as many repetitions of the phrase eternal death, satisfy him that eternal death was meant. The one could as easily be made to evaporate in the destruction of Jerusalem as the other.

I call now upon Mr. B. to show me a single truth of the Bible that is revealed with more clearness and irresistible force, than the truth that there is eternal life for the righteous beyond the grave, is revealed in those forty passages. Give me the same liberty to distort and pervert plain language, and I will engage to prove or disprove any thing,—prove that the Bible neither teaches nor intends to teach any thing. Yet this notion, that these phrases always mean a temporal good, is a main pillar in Mr. B.'s system, and I have given it a more extended notice than it would otherwise demand, that the reader may see how glaringly unsound are his main positions. And it is well to notice, how the Scriptures are here made to bend to the convenience of his system. Eternal life in a future state is not denied. But it so happens that those passages which most directly reveal the doctrine, are in such a shape as to confirm by parity of reason the doctrine of future punishment also. The witnesses testify fully and distinctly in favor of a doctrine received, but in telling their story they let out an unwelcome truth. And so they must be shoved from the stand, and the main matters of their testimony be assumed without proof. I appeal to the conscience of my Universalist readers, whether these witnesses to the salvation of men, would have been silenced—whether these texts would have been so interpreted, did not the wants of their system require it. But if

I am correct in this opinion, we have here a sickening view of the workings of perverted mind laboring to evade the truth of God. That man will deal thus with the word of God, in a matter that involves his own eternal well being, and the well being of those whose character and destinies are moulded by the influence of his pen—that immortal man should be willing to risk his salvation on such strained and flimsy evasions, is marvellous indeed. Yet the system of Universalism is constructed throughout, of materials not unlike to these.

It is essential also to Mr. B.'s system, as we have observed, that the happiness of heaven be regarded in no sense as a recompense for righteousness in this life. That there is no punishmcnt in the future world, cannot be credited as long as it is granted that any are there rewarded for the conduct of this life. Let us then take up the position that the future condition of men is not to be affected by their conduct in this life, and bring it in brief terms to the test of scripture. Math. 5: 12. Rejoice and be exceeding glad, for *great is your reward in heaven*, for so persecuted they the prophets. Luke 6: 28. Rejoice ye in that day and leap for joy, for your reward is great in heaven. Math. 6: 1. Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven. 2 Thess. 1: 6. Seeing it is a righteous thing with God to recompense tribulation to them which trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven,——when he shall come to be glorified in his saints and to be admired in all them which believe. 2. Tim. 2: 12. If we suffer, we shall also reign with him. 2. Tim. 4: 7. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love his appearing. Heb. 11: 9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is

God. Verse 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Verse 16. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city. Verse 35. And others were tortured, not accepting deliverance, that they might obtain a better resurrection. Rev. 2: 7. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Verse 10. Be thou faithful unto death, and I will give thee a crown of life. Rev. 3: 5. He that overcometh, shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my father and before his angels. Rev. 14: 13. Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them. Rev. 21: 7. He that overcometh, shall inherit all things, and I will be his God and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. But it is not worth the while further to extend these quotations: I should transcribe no small part of the Bible, were I to give all the texts which imply the doctrine. I chose to present these marked quotations from the word of God, without comments of my own, to show how strong and unequivocal is their testimony, that a reward is reserved in heaven for the righteous.

The eternal life of the gospel, is a matter of distinct revelation. And that the universalist system goes to annihilate that eternal life which is brought to light in the gospel, and substitutes the product of human conjecture and hope in its stead, is reason enough for declining the proffered advantage. If the salvation of the soul be not the end of our faith—if the alternative of heaven or perdition, be not broadly placed before us in the Bible—if the pages of the gospel do not glow with a

light from a heaven to come, and if that heaven be not the prize of our high calling, the crown reserved for the victor in the christian warfare, the Bible is the most deceptive of all books. If the Bible means as it says, and those passages referred to in this chapter are to be understood according to honest common sense principles of interpretation, eternal life is a matter of unequivocal revelation—made certain to the believer but by direct assertions of inspiration; and this is an eternal life which has a beginning in this world, at least, in seminal principles. There must needs be here a sowing to the spirit, if hereafter we would reap life everlasting. Accordingly it is truly said to the believer, The kingdom of God is within you. It matters not essentially in what world a man is; in proportion as he has a spiritual and holy temper, the kingdom of God is within him. That spiritual joy in which mainly consist the rewards of heaven, is nothing more nor less than the well going machinery of a well conditioned soul. And this fact solves all the mystery of eternal life, being asserted as a thing whose possession commences on this side the grave, as well as that which is to be yet attained in its full perfection in that world, where all the jarrings of sinful passion are excluded. And this is the reason why only the pure in heart can see God; why without holiness no man can see the Lord; why there is no heaven for man unless it be begun before those who are filthy are adjudged and confirmed to be filthy still—why there is no way to die the death of the righteous without living the life of the righteous.

CHAPTER V.

THE SIGNIFICATION OF THE WORDS EVERLASTING, ETERNAL, FOREVER, &C., AS APPLIED TO THE PUNISHMENT OF THE WICKED.

ON this subject, Mr. B. has given his views at large, both in his second Inquiry and in his Reply to Stuart's Exegetical Essays. And I shall attempt in this chapter, either directly to notice or virtually to answer every thing that is material in his discussion of the subject in both. But no reader of this reply to Stuart, will expect me to wade through the whole mass of irrelevant matter, sophistical evasions, and appeals to the passions and prejudices of the Universalists. There is very little in it which may not safely be left to any unprejudiced mind, even of limited information. Mr. B. labors the proof that Mr. Stuart's Essays were intended as an answer to his writings, though Mr. S. had expressly disclaimed all polemical references, except in one instance named, and that, not Mr. B.; as though it were an important object gained, to have been referred to by Mr. Stuart. But the question whether Mr. Stuart's Essays were intended as an answer to Balfour, is almost the only question fairly at issue, in the whole reply, that he attempts to meet by direct and logical proofs. He talks about it and about it, through more than two hundred pages, but he does not begin to reply to the proofs presented by Mr. Stuart.

For the sake of bringing as much of the argument as may be into as little compass as possible, by way of abbreviation, I shall, on this subject, make use of Mr. Stuart's classification of passages in part, referring the reader to his Essays for many important views of the subject, which do not properly come within the design of this chapter. I do not design in this place

to consider the subject with much reference to those who admit a limited punishment in the future world, though it will be seen that the arguments presented, will go with equal force against both systems of Universalism. If it be proved that the wicked are punished through a proper eternity, Mr. Balfour's system of no future punishment of course is excluded. And we have now particular reference to that system.

The question now before us, turns on the signification of two words in the New Testament, *Aion*, and its derivative *Aionios*, rendered everlasting, eternal, forever, &c. Mr. Stuart has given every instance of the use of these words, arranged in different classes, according to their signification. And I shall first present the substance of this part of his investigation; considering by the way, Mr. B.'s reply. His first class of meanings of *aion*, is that of "An indefinite period of time, time without limitation, ever, forever, time without end, and eternity, all in relation to the future." This class is subdivided into those, in the first place, "which have reference to God or Christ, to what belongs to him, or is rendered to him, or will be rendered to him, and which, from his nature, and the nature of things, cannot be supposed to have an end." As Rom. 1: 25. The Creator who is blessed forever. Rom. 9: 5. God over all, blessed forever. Rom. 11: 36. To whom be glory forever. And the following, making in all, twenty-two instances. Rom. 16: 27. 2 Cor. 11: 31. Gal. 1: 5. Eph. 3: 21. Phil. 4: 20. 1 Tim. 1: 17. 2 Tim. 4: 18. Heb. 3: 21. 1 Peter 1: 25. 1 Peter 4: 11. 1 Peter 5: 11. 1 Peter 3: 18. Rev. 1: 6. 1: 18. 4: 9. 4: 10. 7: 12. 10: 6. 15: 7. Here the instances are quoted, and the reader left to judge for himself, whether in these cases the words have not the force ascribed to them. Mr. B. does not deny but that these meanings are properly given. But will have us to understand that if the word "means eternity in any case, it is not from the native meaning of the word," but from the object with which it is associated. But pray how do we learn the native meaning of a word but by its prevailing use, or the objects with which it is generally associated? And the inquiry now is respecting its native meaning, as deducible from its use in

connexion with other objects, than that of punishment. Mr. B.'s assumption, that the object to which the qualifying word is applied must determine what the qualification is,—that the object to which a word expressing duration is applied, must determine the extent of the duration, in a given case, separately considered,—would render such qualifying words utterly useless. If the duration is expressed in the object itself, why use that word eternal which is so pliable as to mean anything or nothing, according to the object to which it is applied? Each word is supposed to have of itself a meaning, and this meaning discoverable by the objects to which it is *currently* applied. And the inquiry is how, and to what objects, is it currently applied.

Mr. Stuart's second class of texts, under this head, are "those which have reference to the happiness of the pious, especially to their happiness in heaven," as follows: John 6: 51. If any man eat of this bread he shall live forever. John 8: 51. If a man shall keep my sayings, he shall never see death. John 6: 58. 8: 52. 10: 28. 11: 26. 2 Cor. 9: 9. 1 John 2: 17. Rev. 22: 5. Here Mr. B. makes it an objection that Mr. S. passes these texts without comment, assuming that they refer to the happiness of heaven. The matter is simply this. Mr. Stuart quotes these texts and lodges the appeal with the common sense of every reader, if they do not refer to the happiness of the future world. Deeming it so clear that they have that reference, he chooses to leave them without comment; or rather he asserts that they have that meaning, and challenges contradiction, leaving the matter in such a shape, that every man can judge for himself as to the soundness of his premises. That Mr. Balfour has made it a question whether these and such like passages refer to the happiness of heaven, none will wonder, after having noticed his views of the subject of eternal life. But yet every reader is supposed to have common sense, and to be capable of judging with regard to the use of the word in such cases. And the appeal is from his sophistries to their common sense.

Mr. Stuart's third class of meanings, under this head, is that

of a period unlimited or without bounds, i. e. *ever* and (with a negative) *never*. As Matt. 25: 19. Let there be no fruit of thee forever. And Mark 11: 14. the same. Mark 3: 29. Whosoever shall blaspheme against the Holy Ghost hath never forgiveness. Luke 1: 33. He shall reign over the house of David forever. Luke 1: 55. John 4: 14. John 8: 35. 12: 34. 13: 8. 14: 16. 1 Cor. 8: 13. Heb. 1: 8. 5: 6. 6: 20. 7: 17. 7: 21. 7: 24. 7: 28. 13: 8. 2 John 5: 2. Rev. 5: 12. 11: 15. Mr. B. here comments upon the word forever, in relation to the curse upon the fig-tree. But as he does not deny that it means *unlimited* time, his remarks are nothing in point; for he admits all that Stuart asserts. He also calls in question the propriety of classing the above passage, which speaks of Christ reigning over the house of David forever, under this head, and finds fault with Mr. Stuart's reasons for doing it. Though there is a sense in which Christ's mediatorial kingdom will come to an end, Mr. Stuart took the ground that there is also a more spiritual sense, in which it has no end—in which it will continue after the appropriate reign of the Messiah has ceased. Because other passages ascribe endless dominion to Christ, and because in this verse it is added, And of his kingdom there shall be no end. To this latter proof Mr. B. replies, that it must be a limited forever, because it is said, He shall reign over the house of David, which must be confined to this world. But he ought to know, that the house of David had become as much a name for the head of the church, as Israel had for the church itself. Besides, if Mr. B. insists upon a literal understanding of the phrase, house of David, he is involved in a difficulty. Christ never did reign over the literal house of David. In the same sense is it true that Christ will reign over the house of David, in the heavenly world, as that he reigned over it in this world. That the forever in this verse is synonymous with *endless*, is beyond question; inasmuch as it is added—And of his kingdom there shall be no end. And that it means endless, without end, or limit, is what is asserted in the classification.

Mr. Stuart's next class contains those passages, in which the word refers to *past* time, and that an indefinite or unlimited pe-

riod. They are the following: Luke 1: 70. As he spoke by the mouth of all his holy prophets which have been since the world began. Acts 15: 18. Known unto God are all his works from the beginning of the world. And 1 Cor. 2: 7. Eph. 3: 9. 3: 11. Col. 1: 26. John 9: 32. To this class Mr. B. makes no objections.

The next class is of those passages wherein the word has a tacit reference to the idea of age, or period of time, and also a particular reference to quantity of time, as a whole, either past or future—as we speak in English of the patriarchal age or ante-diluvian age. Eph. 2: 7. That in the ages to come he might show the exceeding riches of his grace. Heb. 6: 5. Tasted the good word of God and powers of the world to come. And 1 Cor. 10: 11. Mr. B. gives no reasons why these texts may not be so arranged.

Mr. Stuart next introduces his second general class of meanings, in which the word has a secondary and peculiar sense, borrowed from the Hebrew, viz. that of world, as present world, or future world. The first subdivision is of those which imply world present, or future, with a special reference to time or duration. Matt. 12: 32. Shall not be forgiven, neither in this world nor in that which is to come. Mark 10: 30. Shall receive an hundred fold in the present time, and in the world to come, life everlasting. And Luke 18: 20.

In the next place, we have a class in which the word denotes the world, with its cares, business, temptations, &c. Matt. 13: 22. The cares of this world and the deceitfulness of riches choke the word. Mark 4: 19. Luke 16: 8. 20: 34. Rom. 12: 2. 1 Cor. 1: 20. 2: 6. 2: 8. 2 Cor. 4: 4. Gal. 1: 4. 2 Tim. 4: 10. Titus 2: 12.

The next class is made of those, in which the word denotes the world itself as an object of actual existence, and this either present or future. Matt. 13: 40. So shall it be in the end of the world. Mark 13: 49. Matt. 24: 3. What shall be the sign of thy coming, and of the end of the world? Matt. 28: 20. I am with you always unto the end of the world. Luke 20: 35. 1 Cor. 3: 18. Eph. 2: 21. 1 Tim. 1: 17. 6: 17. Heb. I: 2. Heb. 2:

3. What Mr. B. has to say in respect to the above classes, being differently interpreted by some orthodox writers, and by Balfour's Second Inquiry—and being without examples of such usage, is welcome to pass for what it is worth. It is all an attempt to throw dust in the eyes of readers that do not understand the nature of philological inquiries. The design of exhibiting these passages, in such a form, without comment, except here and there an explanatory remark, is that every reader may see with his own eyes, untrammelled by comments, and judge by the connexion and subject, whether or not the writer is correct in his classification. If Mr. B. had employed himself in proving the incorrectness of the classification, instead of quoting some conceits of some orthodox writers, and calling for more comments, he would have labored more to the point.

The next class contains a peculiar meaning of this word,—that of a generation of men considered either as to the time in which they live or as to the persons themselves. Eph. 2: 2. Ye walked according to the course of this world.

Next, under a distinct head, are arranged all the cases in which the word is used in reference to the punishment of the wicked. 2 Pet. 2: 17. To whom the mist of darkness is reserved forever. Jude 13. For whom is reserved the blackness of darkness forever. Rev. 14: 11. The smoke of their torment ascendeth up forever and ever. 19: 3. The smoke of her torment ascendeth up forever and ever. 20: 10. And they shall be tormented continually, forever and ever.

The above embrace all, except a few instances in which the genuineness of the text has been disputed. Here again we have one of Mr. B.'s calls for comments. But Mr. Stuart as yet draws no conclusion from the texts. But he only says they relate to the punishment of the wicked, which Mr. B. will not deny: whether that punishment be endless, is the question to be settled, when all the evidence is brought together. The mere throwing of these texts together, in this connexion, with a special request that the reader would suspend his judgment, seems to throw the man into a panic, and sets him invoking the aid of his Second Inquiry, as if he were conscious that eve-

ry reader would find it impossible to suspend his judgment. Having laid out these passages according to their classes, with an appeal to the common sense of the reader, for the correctness of the classifications, Mr. S. proceeds to sum up the result, and he finds the whole number of instances of the use of the word to be ninety-five. In sixteen of these, it is used in ascriptions of praise to God and Christ. In five, it is applied to God or Christ, who liveth forever. In four, it is employed to designate the dominion of Christ. In one, it is said the Word of God abideth forever. In nine, it is applied to the future happiness of the saints. In eighteen, it designates the sense of ever, with the negative never. In seven, indefinite time past. In three, age in the sense of dispensation. In three, the world, present or future, with reference to a period of duration. In twelve, the world as a scene of trials. In eleven, the world as a place of residence for men. In one, generation of men. By comparing these together, he finds that those which have a simple respect to future time, forty-nine out of the whole, besides those which relate to punishment, are all employed in the sense of unlimited duration. The seven which relate to time past, designate either past eternity, or a long and unlimited duration. And the four which relate to the dominion of Christ, understood either way, must designate at least a future indefinite period, if not a proper eternity. And the remaining thirty cases designate world in our sense of that word. From these premises he brings the conclusion, that there are fifty-five in which the word certainly means unlimited duration, either future or past, besides those which relate to punishment. And there is no case in which it is employed to designate a definite period. Hence he concludes, that when it simply marks time, in the New Testament, it marks indefinite unlimited time. All the other instances wherein the word signifies world, except those which speak of the future world as a state of retribution, are foreign to the question about future punishment.

Mr. B.'s reply to this summing up of the matter, is, in the first place, that Mr. S. spends more pages in summing up, than in explaining the texts. Secondly, that he differs from other Or-

thodox writers with regard to a number of the texts. Thirdly, that this way of proof is that of mere assertion. Fourthly, that *aion* is oftener used in the sense of world, than in application to future punishment. Fifthly, that he knows of no critic or commentator who agrees with Mr. S., that "in three cases it is applied to designate age or dispensation." Sixthly, that the Talmudic and Rabbinic writers are called in to explain about one third of the ninety-five texts. Of the force, fairness, and relevancy of such suggestions, in this place, the reader will judge.

The meaning of *Aionios*. By the same method of classification, the steps of which I will not detail in this place, Mr. Stuart gets the result, that there are sixty-six cases in which the word is employed in the New Testament; of these fifty-one are used in relation to the happiness of the righteous—two in relation to God or his glory—six are of a miscellaneous nature—and seven relate to the subject of future punishment. That in all instances in which it relates to future time, it is certain that they designate unlimited duration, (excepting, of course, those which relate to punishment.) That if they have not that meaning, the Scriptures do not decide that God is eternal, nor that the happiness of the righteous is without end, nor that the covenant of grace will always remain.

Here Mr. B. raises a hue and cry, about Talmudic and Rabbinic writers being mentioned. Though they were mentioned by Mr. S. only by way of explaining a fact, which fact was to be proved from other sources. Mr S. tells us that the ancient Hebrews had no adjective, derived from *Olim;* but that the Talmudic writers formed one, and that this was equivalent to the Greek *aienios*. But he makes no reliance on this assertion, as proving what is the meaning of *aionios*. He proves that meaning, by quoting the passages wherein it is used. But here Mr. B. suffers his indignation to kindle; calls for divine authority, which the Talmudic writers had to make such an adjective, as if lexicons were inspired books: and he intimates the sinfulness of the thought, that Christ and his apostles would use words in the same sense, that the Talmudic writers did.

And this is a fair specimen of his mode of argument through the whole book. In respect to the class of passages which Mr. S. makes to refer to the happiness of heaven, Mr. B. asks—The happiness of the righteous where? and says that they say nothing about their *endless* happiness *in heaven*. To this I answer, Mr. B. may choose his place *where* he will locate it; it is the happiness of the righteous, and on all grounds there is reason to believe that to be without end, let it be where it will. Through the other classes he keeps up his complaint, that the passages are quoted without note or comment, as if the laying out of a plain passage to speak for itself were an act of unfairness. Mr. Balfour requires, that it shall not only be asserted that the punishment is eternal, but that it is to be in the *future world*. "Prove, my dear Sir, that any text says the punishment is beyond the grave, and I give you no further trouble in opposing endless punishment." More than this can easily be done. It can be proved that it is beyond the *resurrection*. In Rev. 20: 15. after what Mr. B. admits to be a description of the resurrection, after the sea, death and hades delivered up their dead, it is added, and whosoever was not found written in the book of life, was cast into the lake of fire. But it is asking too much to require, that the assertions of eternal punishment shall be accompanied with the designation of the place where it will be executed. The assertions of God's eternity, are not accompanied always with the geography of the world, where he displays his peculiar presence. Mr. B. often insists that the passages which express the eternity of the happiness of the righteous, shall not be brought as evidence that that other class imply the eternity of punishment, because he pretends to have proved that the eternal life of which they speak is confined to this world. In relation to this, I have nothing further to say. I refer the reader to my remarks on that subject, in the last chapter. If any man is so far lost to common sense, as to believe Mr. B.'s positions in relation to that subject, I expect he will believe in no punishment beyond the grave, or in any thing else, however absurd. These will serve as a specimen of Mr. B.'s treatment of the subject.

The result, then, to which the subject was brought by Mr. Stuart, is, that while the words *aion* and *aionios* are never used to designate a period with definite limits, in a great majority of instances they denote an endless duration. In sixty instances, applied to the rewards of the future world, the reader will see that the duration is as endless as those rewards. What reason then is there for believing, that when applied twelve times to punishment, they import a limited duration? By what principles of interpreting language can we avoid the conclusion, that the meaning is the same in both cases? So of the cases where glory and praise are ascribed to God, forever, none will pretend that that is for a limited period; but what reason for a limit in case of everlasting punishment which does not here exist?

The literal and proper sense of these words must be confessed to be that of everlasting or eternal. And we are always to understand words in their literal and proper sense, unless there be something in the manner in which they are used, to determine it to be a metaphorical use. Now if that which is called eternal in one place, is said in another place to come to an end, as where it is said the earth abideth forever, and in other places it is said it will have an end, or as when the ceremonial law was said to abide forever, and yet foretold by prophets to be coming to an end,—in such cases we are to understand the term in a metaphorical sense, unless the thing said to come to an end be spoken of in different senses. So when the sacred history assures us that that which was said to be forever, had come to an end; or when the thing spoken of is known to be in its nature incapable of eternal duration, as in case of the servant forever, we are to understand the forever to be figurative. These classes, I conceive, comprise all the cases, where the word signifying duration is to be understood metaphorically. But the Universalists will find it impossible to bring the assertions of eternal punishment, under either of these classes. It is nowhere said of *that punishment*, to which the wicked will go with the devil and his angels, Matt. 25: that it will have an end, nor that it has already come to an end, nor that the soul to be punished is incapable of living through eternity.

Again, if our English translation were the original Scriptures, and the words everlasting, forever, and eternal were used as they now are in it, no common sense reader could doubt, whether it expressed the doctrine of eternal punishment. And yet our words are used in the same metaphorical sense. We speak of a man's heirs forever, we speak of an everlasting vexation, of an eternal talker, while if the words have any literal and proper meaning, it is that of eternal duration. If everlasting is so properly and naturally applied to punishments limited with the present life, why is it not currently used in application to such punishments? If we should call imprisonment for life an everlasting imprisonment, and say that the court had sentenced such and such a felon to everlasting punishment, we should have at least the credit of originality.

But Mr. B.'s reasons must now be attended to, in an examination of the passages which speak of everlasting punishment. Isa. 33: 14. The sinners in Zion are afraid, fearfulness hath surprised the hypocrites; Who among us shall dwell with devouring fire, who among us shall dwell with everlasting burnings! Mr. B. makes this passage to be a prediction of the destruction of Jerusalem by the Romans. But it is only necessary to read this chapter with the preceding chapters, where the *Assyrian* is mentioned by name, to see that the subject is the destruction of the Assyrian army. But what are Mr. B.'s strong reasons for believing that Jerusalem's destruction, by the Romans, is here spoken of? First, that Israelites are referred to by the phrase, sinners in Zion. This we grant, and wait for proof that none but the Israelites *in that age*, can be meant by the phrase. Secondly, the very language seems to determine it. But I ask, how or where? Repeat it. The sinners in Zion, &c. what word or syllable goes to determine it? Thirdly, the 18th verse is quoted by the apostle, 1 Cor. 1: 20. But this quotation, "Where is the wise man, where is the scribe," how does this fix the application to the destruction of Jerusalem? Neither the prophet, nor the apostle in quoting him, says anything about Jerusalem or the Romans. Fourthly, the Roman people seem to be spoken of, verse 19. Verse

19 reads as follows, Thou shalt *not* see a fierce people, a people of deeper speech than thou canst perceive, of stammering tongue that thou canst not understand. If that be the Roman people, then the passage amounts to a prophecy, that Jerusalem *shall not see* the Romans. Is that a prophecy of Jerusalem's destruction by the Romans? Here is the sum of his proofs that the passage refers to this event. His positions, that temporal calamities are sometimes expressed by a figure of fire and burnings, and that everlasting sometimes is applied to a limited period, we shall not here dispute. He having failed to show, that the passage refers to Jerusalem's destruction, we want some proof that the word everlasting, here, has a limit to its meaning. None of the three limitations above referred to, can apply. In any instance where the word everlasting is used metaphorically, it is easy to show it to be so used. And we demand the reasons in this case.

The true interpretation of the passage before us, I conceive to be something like this. When the ungodly Israelites saw the dreadful execution of God's wrath upon the Assyrian army,—the angel smiting in one night eighty-five thousand men, they are represented as being powerfully impressed with the fear of God, together with a consciousness of their own guilt, and giving expression to their feelings in—Who among us shall dwell with everlasting burnings! That is, If God's wrath be such a consuming fire, working such vast destruction in one night, who can endure its everlasting burnings! The context confirms this opinion. From the seventh to the ninth verse, we have the terror and distress of Israel, which preceded the deliverance from the Assyrian invasion. In this extremity, God, as in the tenth verse and onward, declares in a sublime manner, that he will arise and exalt himself, and make the invading army as chaff and stubble before devouring fire, as thorns cut up, and the burning of lime. And then he makes his proclamation—Hear, ye that are afar off, what I have done, and ye that are near acknowledge my might. The sinners in Zion are afraid, &c. His might, it seems, is exerted for deliverance, instead of destruction. And in the following verses, he

goes on to describe the prosperity of Jerusalem; a fact which utterly excludes Mr. B.'s interpretation. This passage, then, must be taken as a proof of everlasting punishment, notwithstanding anything which he has shown to the contrary. It is the language of sinners in Zion, inferring the terribleness of everlasting fire, from the terrors of God's anger exerted for one night.

Dan. 12: 2. And many of them, (or the multitude of them) that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt. All that Mr. B. has to say upon this passage has been replied to, except so far as respects the word everlasting, in the chapter on the judgment. We have shown the fallacy of his application of it to Jerusalem's destruction. And now this resurrection is said to be to shame and everlasting contempt, and we call for reasons why the everlasting is not to be understood in its proper sense. The burden of proof is now on Mr B. to show that there will be a limit to an everlasting, that commences after the resurrection, after all earthly, metaphorical everlastings have passed away.

Matt. 18: 8. Wherefore if thy hand or thy foot offend thee, cut them off,—it is better for thee to enter into life halt or maimed, than having two hands or two feet to be cast into everlasting fire. The absurdity of Mr. B.'s reference of this passage, to the destruction of Jerusalem, has been shown in another part of this book, and we wait for other reasons for believing that everlasting fire means any limited punishment. It remains for Mr. B. to show cause why it is not to be understood as it reads. And the same remark will apply to the other instances, where this passage occurs in the evangelists.

Matt. 25: 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: in connexion with verse 46. These shall go away into everlasting punishment, but the righteous into life eternal. The consideration of this passage will form the subject of the next chapter, and it need not here be considered.

Mark 3: 29. But he that shall blaspheme against the Holy

Ghost, hath never forgiveness, but is in danger of eternal damnation. This has been considered in the chapter upon the judgment. But I cannot here omit to notice the unusual strength of the expression. The Greek is, Shall not have forgiveness to all eternity, but is obnoxious to eternal damnation.

2 Thes. 1: 9. Who shall be punished with everlasting destruction, from the presence of the Lord, and the glory of his power. Mr. B.'s objections in relation to this passage have been met, and his failure to show that everlasting applies to any thing in this life, has been made sufficiently manifest in the chapter upon the judgment.

Heb. 6: 2. Of the doctrine of baptisms, of the laying on of hands, of the resurrection, and of the eternal judgment. This is one of the cases where Mr. B. uses indecent violence to the plain language of scripture. Contrary to the express language of the passage, he says, the "principles of the doctrine" in the preceding verse does not mean anything in the gospel, but in the Old Testament institutions. But it is expressly said, the principles of the *doctrine of Christ.* With as much reason, he says the doctrine of the resurrection of the dead, does not mean the christian doctrine of resurrection, but refers to some resurrections which took place under the Jewish economy. But how such resurrections made the doctrine of the resurrection, does not appear. And he says that eternal judgment refers to some temporal judgments which took place under the Jewish dispensation. But how could that make the *doctrine of the* eternal judgment? And generally, that these phrases thus put together, are to be understood, as covering so remote and incongruous particulars, is incredible. The whole phraseology of text and context, is the peculiar costume of gospel ideas, and bearing no reference to Jewish institutions. The reason for believing that the phrase, "the doctrine of the resurrection of the dead," refers to the general resurrection, and that eternal judgment means eternal judgment, is as good as that Jesus Christ refers to that person whom we call the Saviour, and not to one of the Old Testament prophets.

2 Peter 2: 17. To whom the mist of darkness is reserved forever. As I have not access to any comments of Mr. B. upon this passage, I shall not multiply remarks of my own. The persons spoken of in the context, are false teachers, who bring in damnable heresies, denying the Lord that bought them—who bring upon themselves swift destruction—whose judgment lingereth not, and whose damnation slumbereth not—whom the Lord knoweth how to reserve unto the day of judgment, to be punished—as he spared not the angels that sinned, but cast them down to hell. They are compared to Baalam, who loved the wages of unrighteousness; and after heaping harsh epithets upon them, it is added, for whom the mist of darkness is reserved forever. Surely, there is nothing in these epithets that would lead us to conclude, that their punishment was only some temporal calamity. The frequent use of the words, judgment and damnation, and the comparison with the destruction of the angels that sinned and were cast down to hell, are at least presumptive evidence that the damnation in hell is intended by the mist of darkness forever. And then our opponents are required to show, in what historical fact these false teachers were known to have experienced in this world the mist of darkness forever—wherein temporal calamities came upon them, like to the casting down to hell the angels that sinned.

Jude 13. Wandering stars, to whom is reserved the blackness of darkness forever. This is similar to the last, and I cannot discover that its evidence has been gainsayed by Mr. B. and I shall offer no remarks upon it.

Jude 7. Even as Sodom and Gomorrah, and the cities about them, in like manner, are set forth as examples, suffering the vengeance of eternal fire. Mr. B.'s reasons for believing that the fire of hell, or eternal fire, is not here meant are the following. First, Peter mentions the case of Sodom and Gomorrah, but says nothing about their going to hell. But the fact, that Peter has not said it, proves no more than that Paul has not said it, and neither proves that Jude has not. His second reason is, "that by comparing verses 5, 6 and 7, we find that Jude

says, that the people to whom he wrote knew that Sodom and Gomorrah suffered the vengeance of eternal fire. But they could not know that they suffered it in a future state of existence." Jude does *not* say that they knew it, as the reader will see for himself. And if he had said it, who is able to gainsay it? For the readers of this epistle had doubtless read the intimation which Christ had given of the fact, in speaking of Sodom and Gomorrah in the day of judgment. Thirdly, Mr. B. objects, that they are set forth as an example, which could not be, if the example were in a future state; for an example must be visible, to be of any effect. This surely is a new doctrine. Cannot a fact, though known by sufficient testimony, affect us as an example, unless seen by our own eyes? Then the example of Christ is no example for us. That comes to us through sufficient testimony, and so does the example of Sodom's suffering the vengeance of eternal fire. The force of this passage then, remains unbroken.

Rev. 14: 11. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night who worship the beast and his image. And Rev. 19: 1. And after these things I heard a great voice of much people in heaven, saying, alleluiah, salvation and glory and honor and power, unto the Lord our God, for true and righteous are his judgments; and again they said alleluiah, and her smoke rose up forever and ever. So also Rev. 20: 10. And the devil that deceived them was cast into a lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever. Here follows every word Mr. B. has to say in relation to these passages—"It would be idle to show that these passages have no respect to punishment in a future state of existence. No well informed man would urge this as a proof of such a doctrine, for it is plain that their punishments were in this world, where time is measured by day and night." This is the way in which he chooses to dispose of testimony so incontrovertible. Though I should hazard the loss of his estimation of being a well informed man, I should be able to bear it, since I should have the help of such names as Edwards,

Saurin, Dwight, Scott, Rosenmüller, Fuller and Stuart, men generally esteemed not altogether destitute of information on such subjects. This, then, is the kind of dealing by which men are to be brought into the persuasion that there is no future punishment. When the most strong assertions of such punishment come under notice, they are to be set aside with the passing remark, that no well informed man makes use of them to prove the doctrine. This is an easy method of argument, and for thousands of his more confiding readers, who have not the means of knowing better, it is, doubtless, satisfactory. But what a tremendous responsibility does he assume, who convinces men of such an error by such means. The only reason which he gives to makes us see, what to him is so plain, is, that when this punishment is inflicted, time is measured by day and night. But this is equally good to prove that there is no heaven but in this world. In chap. 7: 15. we read, Therefore are they before the throne of God, and serve him *day and night* in his temple. The same principle would also require that the present national distinctions be preserved in heaven, since it is said, chap. 22: 24. The *nations* of them that are saved shall walk in the light of the New Jerusalem. The adoption of such frigid and puerile evidence may fairly be taken as proof of the scarcity of that commodity. The reader will see that our author has given us no reason why we must not understand these three passages as proofs of everlasting punishment, in the world to come; and any comments of mine, designed to set clear evidence in a stronger light, would be holding "a farthing candle to the sun."

I have now finished the examination of the particular passages, in which the words in question occur in application to punishment. And here I cannot forbear to give a quotation from Andrew Fuller. "It has long been the practice of writers on your side of the question to ring changes upon the words *aion*, and *aionios*—pretty words, no doubt, and could they be proved to be less expressive than the English words, everlasting and eternal, they might be something to the purpose. But if not, the continual recurrence to them, is a mere affectation

of learning, serving to mislead the ignorant. Be this as it may, this is an exercise which hardly becomes you or me. I shall only observe upon it, that by this method of proceeding, you may disprove almost anything you please. There are scarcely any terms in any language, but what, through the poverty of language, are sometimes used in an improper or figurative sense. Thus, if one attempt to prove the omniscience of God, from its being declared that his understanding is *infinite*, you might answer, the term infinite is sometimes used to express only a very great degree, as when the strength of Ethiopia and Egypt are said to have been infinite. Nahum 3: 9. The question is, could stronger terms have been used than are used? To object against the words, everlasting, eternal, &c. as being too weak and indeterminate in their application, for the purpose, is idle, unless others could be named which are stronger, and more determinate. What expressions could have been used, that would have placed the subject beyond dispute? You ordinarily make use of the term, endless, to express our doctrine: it should seem then, that if we read of endless punishment, or punishment without end, you would believe; yet the same objections might then be made. It is common to say, of a loquacious person, he is an endless talker: it might, therefore, be pretended that the term, endless, is very indeterminate—that it often means not more than three or four hours. Thus you may see, it is not in the power of language, to stand before such methods of criticising and reasoning."

As to the suggestions, that are repeatedly made in the course of Mr. B.'s reasonings on this subject, that the words rendered eternal, &c. are applied but seldom to punishment, (twelve, in all the instances in the New Testament) I would remark, that twelve times, out of ninety-six, is as large a proportion as the subject requires, since it is applied to nearly a score of different subjects. It is applied as often to the duration of punishment as to the duration of the existence of God. To refute such trifling is verily humiliating.

The eternity of the punishment of the wicked, is implied in some passages which I shall now quote, in which those words

do not occur. There is a sin unto death, I do not say he shall pray for it. It is impossible to renew them again to repentance. If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment. He that believeth not the Son shall not see life, but the wrath of God abideth on him. I go away, and ye shall seek me, and shall *die in your sins; whither I go ye cannot come.* Whose *end* is destruction. He that showeth no mercy shall have judgment without mercy.—Now if there be a sin for the pardon of which we may not pray, there is a sin, doubtless, which God never will pardon. If there be no more sacrifice for sin, in any case, but a fearful looking for of judgment;—if there be some that die in their sins, who cannot go whither Christ has gone, there are some that will never get to heaven. If there be *some* whose *end* is destruction, there are some who, in the final period of their existence, will still be enduring destruction. If there be a man for whom it had been good never to have been born, there is one whose career will not be that of eternal glory; for such glory would infinitely outweigh all conceivable temporal punishments. If there be any on whom falls judgment without mercy, there are some who are never saved, for none can be saved without mercy. And we are told that many shall seek to enter in, and shall not be able. Enter into what? Salvation, to be sure—for it was said in reply to the question, Are there few that be *saved.* If, then, there be many that shall not enter into salvation, all hopes of a universal salvation are groundless.

CHAPTER VI.

COMMENTS ON MATTHEW XXIV. AND XXV.

The testimony of the forty-first and forty-sixth verses of the the 25th chapter of Matthew, is unequivocal—and the Universalists have labored hard to dispose of it. Both Mr. B. and Mr Whittemore have given us an extended argument upon it; but as Mr. W. has considered the passage most at length, I shall most particularly notice his argument, having my eye upon anything material to be found in Mr. B.'s comment, which is not to found in Mr.W.'s. Mr., W. first finds in the clause, "When the Son of Man shall come in his glory," verse 31st, an indication that the passage refers to the destruction of Jerusalem. Because Christ in some instances is said to come in his glory, when said to come for the destruction of Jerusalem, it is inferred that this coming relates to that event. He quotes the following passage. Matt. 16: 27, 28. "For the Son of Man shall come in the glory of his Father, with his angels, and then shall be reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom:" and, first, labors to prove that this coming was at the destruction of Jerusalem, and hence, makes an argument to show that the same is true of the passage before us. With regard to this last quoted passage, it appears to me to be a clear case, that that coming of Christ spoken of in the 28th verse, refers to his final coming to judgment; and that in the 29th, refers to something to take place during the life of some then present; a little specimen of the glory of which, he gave in his transfiguration, which is described in the same connexion. That his coming in his glory first spoken of, refers to the final judgment,

is clear, from the fact, that it immediately follows a remark, made to enforce the duty of laying down the life in his service, out of respect to retributions after death. He tells his hearers, whosoever shall save his life, shall lose it—and that nothing can be given in exchange for the soul. And then adds—*For* the Son of Man shall come in the glory of his Father, and of his holy angels, and then shall he reward every man according to his works. Now why does he speak of the coming of the Son of Man, as an enforcement of the duty of laying down the life, if it was not a coming that was to affect us after death. Then it is a coming, in which he will render to *every man* according to his works. But every man was not then and there in Jerusalem, to receive according to his works; and those that were, especially the christians, had no adequate recompense in the destruction of Jerusalem. And then the phraseology in the 28th verse, intimates that there is a studied distinction between the two comings. In the latter case it is said, He shall *come in his kingdom*, and in the former, that he shall come *in the glory of his Father with his holy angels*. If both clauses referred to the same thing, a pronoun would have naturally supplied the place of the last, and prevented the repetition. And then, there are no instances in the Evangelists, where the coming of Christ "*with his holy angels*," is plainly applicable to the destruction of Jerusalem. Or, if Mr. W. will have it, that this is a mere rhetorical flourish, descriptive of God's majesty and glory, then this passage is not parallel with that in chap. 25th. For there it is said, he shall come with *all his* holy angels, that is, (if we must so understand it) with *all* his glory; that is, with the highest and most intense display of his glory, that ever will be made. But is it true that his coming at the end of the world, and at the resurrection, will not be connected with more majesty and glory, than was that? If his train of angels is only a figure for the exhibition of glory, surely the coming spoken of chap. 25th, being the time when *all* his glory is displayed, must be his final coming. But read the passage according to that interpretation, and notice the tautology.

When the Son of Man shall come in his glory, and all his glory with him, then shall he sit on the throne of his glory.

But suppose we admit that chap. 16, verse 27, does refer to Christ coming at that age, and that there is a similarity in the phraseology, it is not proved that the passage before us refers to that; because the connexion, as we shall hereafter show, absolutely determines it to the final coming of Christ. Mr. W.'s next suggestion is, that the subject of discourse, in the 25th chapter, is the same as in the 24th, and that the 24th is a prophecy of the destruction of Jerusalem. But that the 24th does not also contain a prophecy of the final judgment, should be proved before the conclusion is drawn. If we should admit that there is a general oneness of design running through the two chapters, it would rather follow that the 24th treats of the general judgment because the 25th does, rather than that the 25th does not because the 24th does not: inasmuch as the 25th contains language, as we shall see, which cannot, without manifest violence, be understood of anything short of the general judgment. I have no wish to controvert any of Mr. W.'s proofs that the 24th chapter, so far as the 29th verse, speaks of the destruction of Jerusalem. But that he is mistaken in applying the remainder of the chapter to that event, I shall show in the sequel. And if I do this, what he says in referring the parable of the ten Virgins, and the parable that follows it, to that event, will be refuted without any further remarks. I shall now proceed to give my views of the whole passage.

In the first place, as to the question, in the beginning of chap. 24th—When shall these things be, and what shall be the sign of thy coming and of the end of the world? I agree with Mr. W. that the phrase ought to be rendered, "end of the age," instead of, end of the world. Now let it be borne in mind what event, according to current Jewish notions, the disciples were expecting to take place at the end of the age, and the meaning of this inquiry will be evident. They were expecting the destruction of Jerusalem, for Christ had just told them. And according to current opinions, they were expecting the ap-

pearance of Christ in external majesty, to establish his dominion in this world—his subduing all kingdoms to himself—his raising the dead, and sitting in judgment, on Jews and Gentiles, and his completing and confirming the blessedness of the righteous, and inflicting punishment on the wicked. *(Vide Wahl on a i o n.)* Their inquiry of course was as to the time when the resurrection and the general judgment would take place, as well as the destruction of Jerusalem. Is it asked, why Christ in giving his answer, did not correct their mistake as to the taking place of these events contemporaneously with Jerusalem's destruction? I answer, he did, so far as was consistent with his design not to inform the world as to the exact time of his final coming. He first, in answering the broad question, gave a description of Jerusalem's coming destruction, and then, verse 29, began his description of his coming to the final judgment, by informing them that this event would come afterwards, and not in the same connexion—"After the tribulation of those days." And then he tells them that none knows, and it is not the design of the Father that any should know the particular day and hour of this coming. This is precisely such an answer as he gave to essentially the same question after his resurrection. When asked—Wilt thou now restore the kingdom of Israel? he answers, It is not for you to know the times and seasons which the Father has put in his own power. Respecting the time when the future judgment was to come, the New Testament everywhere observes a studied silence, except so far as to leave the impression, that however many years, and ages might first elapse, it would come soon, it was to be expected as no distant event. And the last thing which he says, in the last part of the last book of the Bible, a book by the way, which Mr. W. admits was written after the destruction of Jerusalem, is—Behold I come quickly. So we see that the disciples' question and Christ's answer covered both the destruction of Jerusalem and the final judgment.

The two events were connected in their minds; they inquired for the time, and for the signs of their coming; he answered them as to both, as far as he conceived it proper—giving

them particularly the signs of Jerusalem's destruction, but letting them know that the signs of his last coming, would be the coming itself,—that no sign or hint would be given till his actual appearance should burst upon an astonished world; and this to enforce the need of watchfulness. If this view be correct, no one need be stumbled to find the two events so closely blended in the description. For they were still more closely blended in the question, and expectation of the disciples. And so far as it respects the date of each event, Christ was not called upon to give more particular information. As he purposed that no man should know the day and the hour, he served that purpose, and yet countenanced no errors in leaving the subject just where he did. That the disciples' question comprehended Christ's coming to raise the dead, is indisputable. And it does not appear that he evaded that part of the question more than the other. And that two events so distant in time should stand so near together in prophecy, is nothing unusual, as we have already seen.

We come now to examine the description itself, to see whether the last part of the chapter refers to the final judgment. One proof that it does, I have already mentioned—i. e. that the description, verse 29, is of what is to take place *after those days*. All the leading circumstances, according as they actually occurred in Jerusalem's destruction, are enumerated in the previous verses. After there had been a tribulation, such as was not since the beginning of the world, and such as *was never to be again*, to the end of the world, it is said, "after the tribulation of those days, the sun shall be darkened," &c. Now if what is said both before and after the 29th verse, refers to the same event, it should read, after Christ has destroyed Jerusalem, they shall see the Son of Man coming in clouds to destroy Jerusalem. Besides, all before this verse is easily, and for the most part literally applicable to Jerusalem's destruction. And all after that verse is incapable of such an application without being made extravagantly figurative. And then Luke in his report of the same discourse, gives the transition from Jerusalem's destruction to the scenes of the

last day, still more plainly. He winds completely up the story of the former, before he commences the latter, in these words,—And they shall fall by the edge of the sword, and shall be led captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Now what we claim to have been said of the last coming of Christ, is said after all this;—after the nation is scattered, and Jerusalem trodden down of the Gentiles, till the times of the Gentiles be fulfilled. After having told the whole story of Jerusalem's destruction, the writer goes on to say—Then shall they see the Son of Man coming in a cloud. And then this coming of Christ, last spoken of, is made a day of rejoicing to christians. And when these things shall begin to come to pass, look up and lift up your head and rejoice, for your redemption draweth nigh. But how was the destruction of Jerusalem a scene of rejoicing? The temporal condition of christians in it was not improved by it. Their flight to Pella was a privilege which they might have had before if it had been worth their seeking. In the previous part of the chapter these scenes are spoken of as anything but those of a glad and glorious redemption of christians. They were commanded to notice the signs of the coming day of terror, in order to timely flight—in order to escape for their lives, and that under such circumstances as stript them of all their possessions, and so that terrible must be the condition of her with child, and her that nursed children, and of those that made their flight in the winter. But in that part of the chapter which refers to the last coming of Christ, christians are bid to lift up their heads and rejoice, as at the completion of their redemption. Can these contrary things be said of one and the same event?

But you will notice that it is said *immediately* after those days, that is, immediately after the destruction of Jerusalem, the sun shall be darkened, as if the last coming of Christ was immediately after that event. The word translated immediately, may also mean suddenly after a considerable interval. It is so used in the following passage—Now he that betrayed him gave them a sign, saying, whomsoever I shall kiss, the same

is he, hold him fast, and immediately he came to Jesus, and said, hail, master, and kissed him. Now this giving of the sign, was of course before they came into the presence of Christ, and the act of kissing, though suddenly done when they approached him, must have been sometime after the giving of the sign. The word *immediately* implies in this case, only the suddenness of the act when it was done. See also Mark 5: 2. Matt. 13: 5. Mark 4: 5. The word, immediately, in the passage before us, does not mark so much the time, when the event will take place, as the suddenness of its approach, when it comes. So it is parallel with other representations of the fact, that in a moment, in a twinkling, the event shall come.

Much stress is without reason, laid upon its being said, *this generation* shall not pass away till *all these things* be fulfilled. This argument is grounded on a misapprehension of the word generation. The primary and most common meaning of the word generation, is that of a race or family, as the generation of Adam, of Abram, of Israel, &c. and not the men of a certain age. It is true that the generation of Israel as a distinct nation, is not to be obliterated till Christ's second coming. But it was not true that that generation, meaning the average term of human life, that is thirty years, continued till the destruction of Jerusalem. Very few of those at middle age, at the time of the crucifixion, could have been alive when Jerusalem was destroyed, forty years after.

Christ in this verse virtually says, this nation of the Jews shall not lose itself by mingling with other nations till the last judgment. It shall have a distinct existence, and be to all ages, a standing pledge and memento of his final coming. Thus he sets forth this nation, preserved through all ages, by a careful providence, amounting almost to a perpetual miracle, as the earnest to confirm the promise of his coming. And in the same connexion he adds,—Heaven and earth shall pass away, but my words shall not pass away. Then the date of this event, be it what it will, is settled in the mind of God, even *to the hour*. But the destruction of Jerusalem was incapable of being thus dated, having been the work of months and

years. No man on the ground could have told the *hour* when Christ came for the purpose of destruction. Both the city and the nation, died by inches. Whereas the hour and moment, when Christ will be seen coming in the clouds of heaven, will be distinctly marked. The last coming is here, and in other places, said to be with great suddenness. It is represented by such comparisons as that of the rushing in of the waters of Noah's flood, or the kindling of the fires of Sodom, as an event, preceded by no signs or premonitions. The only sign of his coming being the actual sight of his coming, as the summer shows itself by putting forth the summer foliage. But I need not say that the coming of Jerusalem's destruction, was every way different from this. Such language then, must apply to the future coming of Christ. And in other particulars the language of the passage is eminently descriptive of the scenes of the last day, which must be made extravagantly hyperbolical, to apply to the destruction of Jerusalem. The sun shall be darkened, the moon shall not give her light, the stars shall fall, and the powers of heaven shall be shaken. Then shall appear the sign of the Son of man in heaven, then shall all the tribes of the earth mourn. And they shall see the Son of man coming in the clouds of heaven, with power and great glory, and he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now what took place in the destruction of Jerusalem, which such language is fit to describe? Suppose we grant that the darkening of the sun and moon, and the falling of the stars, are capable of representing the falling of the Jewish political fabric, other parts of the description are not capable of that application. It is said all the tribes of the earth (*g e* the *earth*, not *o i k o u m e n e*, sometimes rendered the land or Jewish nation.) And to put it beyond a question that the whole earth and not simply Palestine is here meant, Luke adds—For as a snare shall it come *on all them that dwell on all the face of the earth.* But all the tribes of the earth did not mourn, nor were all the dwellers on the face of

the earth suddenly ensnared by the destruction of Jerusalem. To the Roman empire, then the greatest part of the world, those were days of triumph and dividing of spoils.

And then what is meant by sending his angels with the sound of a trumpet, and gathering his elect from the four winds? Should it be said that this is a figure for the spread of the gospel in all parts of the world, and the gathering of christians into the church, I answer, this interpretation presupposes that the preaching of the gospel to all parts of the world, was cotemporaneous with the destruction of Jerusalem. But it does not appear from history that the publication of the gospel to the heathen, received any new and special impulse, while the work of destruction was going forward upon Jerusalem. But this phraseology is specially appropriate to Christ's coming to raise the dead, and judge the world. And you might, with as little violence to the language, where the Apostle says—The Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead shall rise first—say, this is only a figure for the powerful and effectual preaching of the gospel; and so you might undermine all the proofs of a resurrection.

Further, we are exhorted to watch, because we know not at what hour this coming of Christ will overtake us, whereas the disciples were made to know by distinct signs, as to the time when the national dangers were approaching, in order to facilitate their flight. But they were given to understand that the world could determine by no precursors, when the morning of the resurrection would open upon them, because no flight could evade the terrors of that day. Of two women grinding at a mill, or two men in the field, the one should be taken and the other left. And so unavailing would be all efforts to escape, that he who should attempt to save his life, should lose it, and he that would lose it, should save it. This circumstance effectually characterizes the final coming of Christ, of which his people were forewarned, to watch and make timely and strenuous efforts to escape the perils.

I trust it will now be seen, that there is language in this

chapter which cannot be appropriately applied to anything short of the scenes of the last day. And that all the universalist conclusions, drawn from the application of the whole of chapter 24th to the scenes of Jerusalem's destruction, are unsound.

We come now to the 25th chapter. Much reliance is made on the particle "*then*" commencing the parable of the Ten Virgins, as a connecting link between the two chapters. But as I admit that the same general subject is continued from the last part of the 24th, into the 25th, I shall have no need to dispute it. Neither the parable of the ten virgins, nor of the unfaithful servant, need be particularly considered. The scenes of Jerusalem's destruction, could hardly be represented as a marriage festival, even to the christians. For they were even to them, scenes of consternation and flight. And much less is the parable of the servants capable of such a meaning; for where, in those scenes, was the distribution of rewards, according to what each had gained? Was the more faithful christian who had gained his five talents, able to make better speed towards the town of Pella, than he who had gained but two? And was the advantage of this flight to Pella, the glorious reward, with which the faithful in Christ's kingdom are crowned?

If we look now, at the passage directly under consideration, we shall find insuperable difficulties in applying it to Jerusalem's destruction. When the Son of Man shall come in his glory, and all the holy angels with him. Mr. W. will have us understand that the holy angels, here represent the Roman armies; and justifies the interpretation by the instance of the Assyrian army, sent for the punishment of Israel, being called God's army. But he gives us no reason why the Roman army, composed of heathen, and the enemies of christianity, should be called HOLY, his *holy* angels. When a man is driven to the necessity of making holy angels out of a Roman army, it is time for his opponents to lay down their pens. Is it from such holy angels as these, that the Redeemer collects the splendors of his train, when he comes to judge the world in righteousness?

Again, there was not an assembling of all nations before the throne of Christ's glory in that event, nor anything which answers to it. It was not an event which very particularly affected all nations. For this Mr. B. and Mr. W. have the same answer, i. e. that the phrase, all nations, is used twice before in this discourse, when all nations really are not meant. Ye shall be hated of all nations for my name's sake.—And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. That the apostles were hated of all nations, and that they preached the gospel to all nations, Mr. B. admits; but denies that this passage is to be understood of all individuals of all nations. But there is one consideration which he overlooks; the separation in the text is *of individuals*, as such, as the shepherd divideth the sheep from the goats. And then the preaching of the gospel is the *making* of sheep and goats, and not the sitting in judgment on them after they are made. And then how could the results of the preaching of the gospel, even if it were called the assembling of all nations, be represented as a part or appendage to the destruction of Jerusalem? All nations to whom the gospel had been preached, according to our authors, are represented as collected to have a part in this scene, for the purpose of receiving their doom. And the one class adequately rewarded for all their piety, and the other for all their hatred of the gospel. But on what page of history stands the record of this? Mr. W. thrice repeats his own assertion, that all nations were assembled at this time, and then leaves us staring in every direction in vain, to see them so assembled. Besides, the Roman army which we have just been taught were the *all* of the *holy* angels of God, are a part of these all nations, who hated Christians, and who were assembled to be judged for so doing. This Roman army then, were both the executioners of justice, and the felons who felt its weight. In still another point, the interpretation is lame. What judgments were here inflicted upon the pagan world, for their hatred of the gospel and their murder of its preachers? History gives us no account of sufferings, sent upon them through the destruction of Jerusalem. Probably

Mr. Balfour's next edition of his Second Inquiry will inform us that it consisted in the immense wealth, which the pagan world carried away from the plundered cities of Judea.

Equally ridiculous is his disposal of the passage, which speaks of the devil and his angels. He makes the devil to mean the Jews. But who were they on the left hand on whom the curse was thundered? They also were Jews. If Jews and the devil are synonymous here, we may read it, Depart, ye cursed Jews, into the fire prepared for the Jews and his angels, or, Depart, you cursed devil, into the fire prepared for the devil and his angels. And then according to this who were the devil's angels? "The emissaries of the Jews," says Mr. W. Very well. But who were the Jews' emissaries? The Jews were too much reduced in power and influence in the world, long before this, to have under them a class of men by this name, a class of men for whom a fire was prepared with themselves.

But they have made their most shiftless evasion of the passage—These shall go away into everlasting punishment, but the righteous into life eternal. They deny that eternal life has any reference to anything enjoyed in the future world, but they make it the joy in the Holy Ghost, experienced by Christians in this world. But if it be nothing more, how can it be represented as a reward for righteous conduct? It is no more than what the righteous already had before these formalities of the judgment. The Universalist interpretation of this passage amounts to this—These, that is the Jews, and all pagan enemies of the gospel, shall go into the punishment which was inflicted by the Roman army on Jerusalem, figuratively called everlasting punishment; and the righteous shall go away into that state of happiness, in which they always have been since their conversion, figuratively called eternal life. And then you will ask, what means that word everlasting? The punishment is held up as terrible because everlasting? And you are told it means the everlasting reproach, that rests upon that nation till this day. But you will still inquire, how that reproach now existing, could be a terror to individuals then living, and

how the wicked men of the *all nations* gathered there, could have their punishment, their *everlasting* punishment, in the infamy which came upon the Jews? But these questions will be asked in vain.

Once more. The language before us is that of a judicial sentence. The words—Depart ye cursed into everlasting fire, prepared for the devil and his angels, are taken from the mouth of a judge uttering sentence at the close of a trial—which circumstance of itself excludes the figurative interpretation put upon it. Judges are not wont to give sentence in poetry or hyperbole. The nature of the case requires that the sentence of the law be expressed with the greatest possible exactness and precision. That every word be so measured as, to express the thing intended, and no more. And the general practice of courts corresponds with this rule. Whenever you read a solemn sentence of death pronounced by our courts you read language framed with the most studied precision, at the farthest remove from all metaphor or exaggeration. The judge is seen to speak as if from the consciousness that the condemnation which, as the organ of the law, he utters, has itself a weight which it is far from desirable to aggravate by the swell of turgid phraze. If there is any occasion when such rhetorical expedients are utterly inadmissible, not to say unnatural and ridiculous, it is that of a judicial sentence. A judge may use what style of language his feelings dictate, when laboring to produce an impression on the criminal, and on the spectators, by a statement of the grounds of the condemnation. But when he comes to the simple utterance of the last voice of the law, he of necessity falls into language the most naked and literal, that can be found. Statutes written in poetry, would not be a greater solecism, than hyperbole in a judicial sentence. But in the verse before us we have the judge of all nations, uttering sentence after trial, from his throne of glory—a sentence touching the weal or woe of all nations—and surely if any conceivable occasion could require the language to be used according to its most obvious meaning, it must be this. And yet our authors will have us understand it all as the most

highly wrought hyperbole or unnatural metaphor. They make the word "depart" mean to remain, and be destroyed in Jerusalem, while christians depart by flight—and the phrase "come ye blessed," mean to flee to the mountains for your lives,—the word "everlasting" to mean only for a time, and the word "fire" to mean the reproach endured by the posterity of those accursed in Jerusalem's destruction—"the devil and his angels" to mean only the Jews and their imagined emissaries. Is it conceivable that the Judge of the world has wrapt his most solemn sentence in such hieroglyphic dress? Suppose a judge of one of our courts were to pronounce sentence of imprisonment for the limited time of ten years; and instead of giving the exact time, should say, everlasting imprisonment, because ten years is a very long period to endure imprisonment, what would you say of the justice, nay of the sanity of such a judge? You see at once what would be the effect of using such a figure, in such a sentence. Though the word, everlasting, may in some kinds of composition be used in a metaphorical sense—it cannot be, and it never is so used in a solemn sentence of the law.

But I cannot longer dwell on this topic. When a mind has become so sophisticated as to find satisfaction in such evasions of plain truth, there is little encouragement to offer reasons. But with every candid reader the appeal is lodged whether there is not incontrovertible proof that this chapter treats of the final judgment—whether the proof in the case can be evaded without a resort to methods of interpretation which go to unsettle all laws of language and all principles of reasoning. Who would be willing on such a shiftless plank to embark his eternal all and launch upon the shoreless ocean!

CHAPTER VII.

THE PLACE OF FUTURE PUNISHMENT, OR THE MEANING OF THE WORDS TRANSLATED HELL. THE MEANING OF SHEOL.

If it were impossible to show that the scriptures speak of a *place*, in which future punishment will be inflicted, the fact would not invalidate the proof exhibited in the previous chapters. The fact that the laws of the State do not designate the place where murderers shall be hung, does not make it less certain that they are to be hung in some place. But if we show that the bible does speak of a place where execution is done upon the wicked in the future world, *that* involves the proof of future punishment. This I trust will be satisfactorily shown. The words translated hell, are *Sheol* and *Gehenna*, from the Hebrew, and *Hades* and *Tartarus*, or rather the verb of which *Tartarus* is the root from the Greek. My first inquiry will be as to the meaning of the word *Sheol*. This word though often used in the Old Testament is seldom translated hell, and more seldom has that meaning. Its primary and most common signification, is that of grave, place of the dead, place of departed spirits. Nor is it strange that a word having such a primary meaning, should come to be used occasionally in such a different sense. For it is no more than what has befallen every other word, that is used as a name for spiritual and eternal things. Human language is originally formed by giving names to ideas, gained by the senses, and by the mind's own consciousness while using and combining these ideas. But the senses have no cognizance of the objects of the spiritual and eternal world. And, therefore, language in its original formation has no names for these objects. The makers of language never saw the objects, and have given them no names. When therefore a de-

scription of eternal things is undertaken, it is necessarily done by the use of borrowed language, i. e. words formed to designate ideas which arise from the intercourse of the senses with the objects of this world, are transferred to set forth spiritual ideas that are imagined to have some resemblance to the first. The mind seizes on some supposed analogy, between an object of sense and an object of revelation, and gives the name of the first to the latter. So all the names of the place of future punishment originated; so the names of the place of future happiness were made. Heaven originally meant the visible expanse, or firmament above. And for the want of a better name, came to be used for the unseen abode of the blessed. Nor can we speak about the perfections of God without using words in a like secondary sense. We ascribe to him bodily organs and modes of thought like to those of men, not because he really has them, but because such is the poverty of human language, and the contracted sphere of human ideas, that we cannot conduct our reasonings without the help of such supposed analogy. This is a settled principle of language which no one disputes in its general form. And the fact that hell as a place of punishment is not the *primary* meaning of *sheol*, no more weakens the proof that in *some instances* it has that meaning, than the fact that the place of future happiness was not primarily meant by heaven, proves that that word is never used in that sense. Yet Mr. B. ignorantly or willingly overlooking this principle, says, [Inquiry p. 17.] "It follows of course (from the admission of orthodox writers that *sheol* and *hades* did not originally signify a place of misery) that, wherever these words are used in Scripture, though translated by the word hell, we ought not to understand a place of misery to be meant by the inspired writers." This indeed is a mighty conclusion to draw from such premises. So you might say, because the word translated heaven, did not originally signify a place of happiness, wherever the word is used we ought not to understand that a place of happiness is meant. Such are the philological principles of the man who astonishes the natives by

lavish exhibitions of the profundity of his Greek and Hebrew learning.

That the place of the dead should according to the principle above stated, afford a name for the place of punishment, will seem still more natural, when it is taken into the account, that by the same kind of transfer of language, the words life and death are abundantly used in Scripture for the rewards of the righteous, and the punishment of the wicked. The place of the dead is made the place of punishment, in the same way that death is made the name for punishment itself; as in the following instances quoted by Stuart in his Exegetical Essays, to which the reader is referred for a more full illustration of this topic.—Ezek. 18: 4. The soul that sinneth *it shall* DIE: which is repeated in 18: 20. So also in Ezek. 18: 17. He shall not die. Verse 18. He shall die. V. 21. He shall not die. V. 23. Have I any pleasure at all that the wicked should die? V. 24. In his trespass that he hath trespassed ..... shall he die. V. 28. He that turneth away from his transgression .... shall not die. V. 32. I have no pleasure in the death of him that dieth. Prov. 15: 10. He that hateth reproof shall die. Ezek. 33: 8. The wicked shall die in his iniquity. 33: 11. Why will ye die? Prov. 33: 13. If thou beatest him with the rod he shall not die. Gen. 2: 17. In the day thou eatest thereof thou shalt surely die. 3: 3. Neither shall ye touch it lest ye die. John 6: 50. This is the bread which cometh down from heaven, that a man may eat thereof and not die. Rom. 8: 31. If ye live after the flesh ye shall die. So the noun death is used in the same sense. Deut. 30: 15. See, I have set before you this day life and good, death and evil. Jer. 21: 8. I have set before you the way of life, and the way of death. Prov. 5: 5. Her feet go down to death. John 8: 51. If any man keep my sayings, he shall never see death. Rom. 6: 23. The wages of sin is death. James 1: 15. Sin when it is finished bringeth forth death. Rev. 2: 11. He that overcometh shall not be hurt of the second death. Here I take it for granted the words die and death are used in a figurative sense, to imply punishment

or suffering, endured as the consequence of sin. No matter whether that punishment be in the future world or not—let every one judge of that—it is punishment expressed by death used in a secondary sense. These and other like instances, which might be multiplied indefinitely, are all examples of that kind of usage of language, by which the place of the dead became the place of the punishment of the dead. Whether when it is said, the wages of sin is death, but the gift of God is eternal life, eternal death be meant, I do not affirm or deny in this place; the reader may judge for himself. But all must admit that death is figuratively used, as a name for punishment of sin, as *sheol* the place of the dead is figuratively used for the place of punishment for sin. Even should we grant, what Mr. B. contends for in his book miscalled a reply to Stuart's Essays, that the word death in these cases does not mean suffering for sin *in the future world*, still it means suffering *for sin*, and you may locate it where you will, and yet it will be as much in point to illustrate the usage of the language in question.

Having admitted that the primary, and most general use of the word *sheol*, was as a name for the place of the dead, I shall have no need to notice a great part of Mr. B.'s Inquiry on this subject, which consists of comments upon more than half a hundred passages in which the word occurs, to prove what no one was ever silly enough to dispute, that the word in those instances does not mean hell. I shall make a short story of a long one, by confining my attention to those passages, where I conceive the word is used for a place of punishment.

Psalm 49: 15. But God will redeem my soul from the power of the grave. In the context the righteous are exhorted not to be disturbed by the pride and oppression of the wicked, on the ground that the prosperity of the wicked could not continue—that they would all die like sheep, and death should feed upon them, while God would deliver the soul of the righteous from the power of *sheol*, and receive him to himself. The subject of the Psalm is the prosperity of the wicked on this side of the grave, and its melancholy end, and the reverse which takes place in favor of the righteous at death. How can it be true,

that God will redeem his people from the power of *sheol*, if it be not from sufferings in *sheol* after death, while death is left to feed upon the wicked? How can it be that death shall feed upon the wicked in a sense in which it does not upon the righteous, if there be no distinction by happiness, and punishment beyond the grave? In the 73d Psalm, we have also the same general ideas. The writer was envious at the foolish when he saw the prosperity of the wicked, and thought that he had cleansed his heart and washed his hands in vain, until he went into the sanctuary of God and understood their end. And his doubts are solved by contrasting their end with his own, by seeing them (in the light of the sanctuary, not by any knowledge from earthly sources,) brought into desolation and consumed with terror, but himself guided by God's counsel, and afterwards received to glory—being assured that while his heart and his flesh faileth, God is the strength of his heart and his portion forever. That this reverse in favor of the righteous, and against the wicked is to take place in their "*end*" after death is evident, because it is far from being a fact, that the wicked are in all cases brought into desolation and consumed with terrors, and that the righteous are always exalted, on this side of the grave.

Psalm 9: 17. The wicked shall be turned into hell, and all the nations that forget God. Do you say that *sheol* here means only the place of the dead, and make the sense of the passage—The wicked shall be turned into the grave? I answer, shall not the righteous too be turned into the grave? But Mr. Balfour tells us "it is one thing to die and another to be cut off by the judgment of God from the earth." Yes, but death is death in both cases. And Mr. Balfour is desired to inform us what there was in the death of the heathen, which he says are here meant by all the nations that forget God, in which a marked and terrible distinction was made from the death of Israelites. When was, or ever will be the time, when all heathen nations will die a death, so marked by the finger of God. He raises a difficulty out of its being asserted that *all the nations* of heathen shall be turned into *sheol*,—assum-

ing that it cannot be that all will go to hell. It is asserted that the wicked and those that forget God will be turned into hell. But if there be any Jews or Gentiles who are neither wicked nor guilty of forgetting God, they of course will be saved. But that forgetting God, is in God's esteem a grievous sin, you may see in Psalm 50: 22. Now consider this ye that forget God, lest I tear you in pieces and there be none to deliver.

Prov. 5: 5. Her feet go down to death, her steps take hold on hell. Prov. 9: 18. But he knoweth not that the dead are there, and that her guests are in the depths of hell. *Sheol* in both these instances is made the end of intercourse with lewd women. And as neither a sudden nor violent death was the necessary result of that sin, there seems to be little propriety or force in the expressions, unless a punishment after death be intended. But Mr. B. tells us, allusion is here had to the disease which attends such intercourse. And says that medical men aver that this disease had existence as early as when this was written. But what medical man has averred it, or is competent to do so, we wait to be informed. Suffice it to say, there is a total absence of proof that any such disease existed then. And yet the matter needs to be proved before it can be used to his purpose.

Deut. 32: 22. A fire is kindled in mine anger, and it shall burn to the lowest hell. Mr. B. here suggests that if we understand by the lowest hell, the place of endless misery, there must be three divisions of it. So I may say if we understand by it the place of the dead, there must be three divisions of it, and therefore it cannot be the place of the dead. And suppose the language did fairly support Mr. B.'s inference, would that prove it not to be a place of punishment. Is he able to show an absurdity in the idea of different degrees of misery in hell? The imagery of the text is that of a fire, kindling upon the surface of the earth, and burning down, to the place which the imaginations of men at that time peopled with the spirits of the dead, which place had become the name for hell.

These are not all the instances in which I conceive the word

has that meaning, but they will serve as a specimen of the use of the word, when employed in its secondary sense. Does it seem strange to any, that the place of future punishment is not revealed with more clearness in the Old Testament, they will do well to inquire with how much distinctness the place of future happiness is there spoken of. There is as much said, and as distinctly said in the Old Testament, of hell, as there is of heaven. Mr. B. makes much of the fact that there is no instance of the use of the word where it means of itself the place of *eternal* misery, that is, that the word does not *of itself* determine the duration of that punishment. But with what fairness let the reader judge. Is it the property of a *name of a place* of punishment to determine the duration of that punishment? Does heaven the name of the place of happiness, of itself determine the duration of that happiness? If I should undertake to prove that there is no future happiness for the righteous, I could with as much propriety say, that the word heaven is no where used as the name for a place of *eternal* happiness. Of the same character is the following suggestion of Mr. B.—"It is now generally conceded that the doctrine of *endless* punishment is not taught in the Old Testament. Mr. Stuart does not pretend that it is taught there, but begs his readers to grant that probably future punishment may be taught in five texts." Here are almost as many misrepresentations as words. The assertion that it is generally conceded that endless punishment is not taught in the Old Testament, *is false*, and Mr. B. ought to know it—I do not say that he does. I think I may say that he knows that orthodox writers generally interpret Daniel 12: 2. Some to shame and everlasting contempt—and Isaiah 33: 14. Who can dwell with everlasting burnings—as teaching the doctrine of endless punishment. Then he conveys the idea that Mr. S. concedes that it is not taught there, when from the very book of Mr. S. out of which he professes to take the concession, and to which he has published two professed replies, he might have read, and it is charitable to presume he has read Mr. Stuart's interpretation of the word ever-

lasting in Daniel 12: 2, to mean a proper eternity. But the falsehood ends not here. He tells us Mr. S. begs his readers to grant that future punishment may be taught in five texts, when Mr. Stuart has referred his readers to fifteen texts in which the doctrine is probably implied. The readers of Balfour who have never seen Stuart's Essays, must have strange impressions of that book.

I will now notice Mr. B.'s general concluding remarks upon the chapter upon *sheol*. His first remark is that—"In no passage is *sheol* represented as a place of fire or torment. Nothing of this kind stands connected with it in the Old Testament." This is false. For in Deuteronomy we read—A fire is kindled in my anger, and it shall burn to the lowest *sheol*.

His second remark is—"That *olim* rendered everlasting, forever, &c., is never connected with *sheol* in any shape whatever." This is true, and what is more—this world *olim* is no where connected with the word translated heaven, meaning the place of future blessedness.

Remark 3d. "No persons are said to be alive in *sheol*, to be punished in any way by any means whatever." This is false in two particulars. In Isaiah 14. it is said, *sheol* from beneath is moved for thee, to meet thee—all they shall speak and say unto thee, &c. This you say is figurative. Very well. But the use of such a figure presupposes life and consciousness in *sheol*. In regard to the assertion that none are said to be punished there, its falsity appears in the Psalmist's assertion that death shall feed on them there. But suppose we grant all that is here asserted, and what follows? Cannot a place of punishment be named without being accompanied with descriptions of the several inflictions of punishment there?

Remark 4th. "The Old Testament writers and modern christians speak very differently about *sheol* and hell if both designate the same thing." Here is palpable unfairness. Mr. B. knows that none pretends that *sheol* is in all cases synonymous with hell, so that hell could properly be used for it where it means the grave. It would be strange if the Old

Testament writers should not use a word which most generally meant the place of the dead, differently from our use of the word hell. And it is neither their fault nor ours, that the English word hell, has not the same extent of meaning with the Hebrew word *sheol*. Our author has some strange notions about the nature and origin of language. And p. 47, he arraigns before him all the users of the English language for 200 years back, to answer for the crime of perverting the meaning of the word hell in the following terms: "Who has been so kind as to make the world of future misery the exclusive sense of hell, since the common translation was made?" And then he goes on to give his charge a wider range and a longer reach. "I ask why should hell have the sense of future misery at all." Sure enough Mr. Balfour—why should there be a word to express such an idea. But men always will be so wicked as to have words to express their ideas. And when you shall succeed to blot from the minds of men every trace of the idea of future misery, you will be able to redeem that word hell from perversion. Mr. B. says, "If their belief was the same as in our day, why do we never find them express that belief, about eternal punishment, as is now done in books and sermons and conference meetings and in common conversation." This question might be retorted. If the Old and New Testament writers believed there would in the future world be no difference between the righteous and the wicked, between him that serveth God and him that serveth him not, why do we never hear them express that belief, as it is now expressed in books and sermons and conference meetings? Perhaps if we had as much knowledge of the books and sermons and conference meetings and common conversation of David and Solomon and Isaiah and Ezra, as we have of those of the present day, this question would not have been asked. It is an unheard of requisition, that the only book that has survived of a nation that flourished 3,000 years ago shall give us all the detail, of what passed in books and sermons and conference meetings and common conversation.

Mr. B.'s answer to objections in the close of the chapter, I am little concerned to notice. For as the objections are chiefly the offspring of his own brain, I am little interested to defend them. He surely has the best right to determine whether they shall live or die.

CHAPTER VIII.

MEANING OF HADES. MEANING OF TARTARUS.

HADES is the word which the Septuagint translators of the Hebrew of the Old Testament into Greek, have usually employed to translate *sheol*. And it has essentially the corresponding meaning of *sheol*. It is used in the New Testament in the same sense which *sheol* has in the Old. The heathen Greeks connected with their *hades*, some of the creations of their superstitions. But through all the descriptions which appear in their poets, the leading facts of the Hebrew *sheol* can be discovered. The Greek poets have more particularly developed their notions of *hades*. They make it to be the region of the dead, the under world, the world of the dead, and this subdivided into upper and lower, the upper part being an Elysium, the abode of the good, and the other a Tartarus or place of punishment for the wicked. The word *hades* to which those who spoke the Greek language had given this meaning was employed as the word to express the Hebrew idea of *sheol*. As *sheol*, though not originally expressive of that, was capable in a secondary sense of expressing the place of future punishment, so *hades* was capable of denoting the place of punishment. And as *hades* by the Greeks implied both a place of happiness, and a place of misery, as separate divisions of the same mansion of the dead, it even more naturally answers the purpose of expressing a place of punishment. That the word is always used for a place of punishment in the New Testament, is not pretended. That it has this meaning in some instances, I shall proceed to show.

Matt. 11: 23. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell. So Luke 10: 15. the

same. All that Mr. B. attempts to prove in relation to this I admit. I admit that it is figurative; that the city had never been literally exalted to heaven, nor would as a city be literally cast down to hell. But as the use of the word heaven is in the sense of the abode of the blessed; so the use of the word hell is in the sense of the opposite. As the existence of heaven is implied in such a use of the word, though it is not meant that the city had been literally exalted to it; so the existence of hell is implied, though it is not meant that the city as such would be cast down to it.

Matt. 16: 18. On this rock will I build my church, and the gates of hell shall not prevail against it. As courts were held and all public business transacted at the gates of cities, the gates became a name for the powers and polices of a city. So when it is said the gates of *hades* shall not prevail against the church, it is meant all the powers, polices and machinations of hell, shall not prevail. *Hades* here is set forth as the empire and head-quarters of wickedness, and opposition to the church—as the central origin of all the wicked counsels, and enterprizes undertaken against the church. But if it be the fountain head of wicked influence and of hostility to the church, what can it be other than that abode of everlasting punishment, occupied by the devil and his angels? The only plausible evasion of this which I can conceive of is, that *hades* may here be simply a name for the empire of death, and the text in that view represents death as the great enemy of the church. But that interpretation would greatly diminish the force of the passage. For death is far from being the only, or the greatest and most effectual enemy of the church. And does Christ intend to say less than that no enemy shall prevail?

Luke 16: 22, 23. The rich man also died, and was buried, and in hell he lifted up his eyes being in torment. This parable of the rich man and Lazarus, has occasioned much labor for both Mr. B. and Mr. W. But whether they have created a decent apology for doubting whether hell be here intended, you will judge. Mr. B. opens his attack upon this passage, by filling out eight pages in proving, that *tartarus* in the heathen

hades was fictitious or the mere fancy of the poets. His language here is very ambiguous; but it must mean either that the fancy of the poets was employed in *giving the name* of *tartarus*, and ascribing the attributes that were ascribed to the real place, or it must mean that the place which goes by that name, has no real existence. I of course suppose he means the latter. But, it so happens that all his proofs, so far as they prove anything, are confined to the former. He proves that the fancy of the heathen poets attached this and that fabulous idea to *tartarus*. But that there is in reality no place of punishment which *hades* or *tartarus* are fit words to describe, is a point which his arguments do not touch. There seems to be running through all the writings of Mr. B. an assumption of a principle, that if a doctrine or anything like it can be proved to have been held by heathen, that itself is proof of the falsity of that doctrine. And this assumption is the main principle of the argument now before us. Egypt believed so and so about *hades*, therefore there is no hell. Virgil pictured out the infernal regions so and so, therefore hell is the offspring of imagination. It is really humiliating to notice such frivolous pratings. And I would not do it, were it not that my silence would be taken as constructive evidence of inability to answer, what may appear to the more ignorant of Mr. B.'s readers as beyond all the rest wise and learned.

Mr. B. admits that at the time when this parable was uttered, the "opinion prevailed among the Jews that there was torment in *hades*," and he will have it that Christ here speaks in accordance with popular opinions. But I ask, did our Lord suffer himself to assert positive error—to say that a man went to hell when there was no hell, and thus lend his authority to confirm his hearers in a statement which it is worth a life of Mr. B.'s learned labors to refute. But Mr. B says repeatedly, that this was no sanction to error, no more than when he spoke of demons, satans, ghosts, &c. Thus he assumes that demons and satan were only imaginary beings, as though it were a given point, and then builds a weighty conclusion upon it. And to save appearances, he tucks on that word ghosts, as

though Christ had somewhere spoken of ghosts by the same principle of accommodation to popular opinions as of real beings. I hope in his Third Inquiry he will inform us where. But look at it. Mr. B. tells us that Christ's hearers believed that there was torment in *hades*, and yet that when Christ told them there was torment in *hades*, he was not liable to be understood as confirming the opinion that there was. Pray tell us how Christ's hearers could decide, on such principles, when he intended to speak the truth and when he did not.

When Mr. B. comes to the question, what did our Lord mean to teach by so representing *hades* as a place of torment, he says—"This question may be answered by what did he mean to teach when he spoke of demons and of satan as real beings?" Well, what did he mean to teach? I see not that this answers the question. But it is all the answer which our author gives, and we must be content with it.

We will turn our attention now to Mr. Whittemore's attempt to explain away this passage. His first position is, that "allowing the passage to be a literal account and not a parable, it fails altogether of substantiating either the doctrine of the Calvinists concerning election and reprobation, or of the Arminian doctrine, concerning rewards and punishments in the future state, for the conduct of men in this life." Very good. If any Calvinist ever came to this passage for proof of the doctrine of election, he certainly failed of finding it there. And if any Arminian frames any peculiar notions of his upon this passage, let him answer it to Mr. Whittemore.

He next says, "allowing the parable to be a literal account and not a parable, it does not prove that men are to be punished in the next life for their conduct in this, and that because the rich man tormented in *hades* was in some respects a good man." Then he goes on to prove, that the rich man was very benevolent and holy, by alledging that he fed Lazarus from the crumbs of his table, and that Lazarus was so pinched with hunger, that he "*delighted*" to be fed even with crumbs. He informs us by the way, that the word means delighted instead of desired. So much for his benevolence. And then as to his

holiness, that is proved by the fact, that he *prayed* to Abraham, that his brethren might be warned not to come to that place. He calls this the breathing of a holy feeling. But what holiness there is in praying *to Father Abraham*, and in dreading to have a man's torments aggravated by the presence of those who shared in his guilt, does not appear. Here are the proofs of the man's piety such as Mr. W. relies on to show that his torments were not on account of his wickedness. But one would think that his wish to have his brethren warned to *shape their conduct so as not to come to that place of torment*, is proof that he was convinced that his conduct brought him there—and the not hearing Moses being brought in as the ground of their danger, would settle the question. What is it to hear and obey Moses and the prophets? Is not he a wicked man who refuses to hear? And then if conduct had no influence in bringing those torments, why should his brethren be warned lest they also come?

Mr. W. tells us there were some with Abraham, who *would* go to the rich man, but could not. But the parable tells us no such thing. It does not say that there are any who wish to pass, but chooses a simple way of saying that there is a complete non-intercourse, and none could pass if they would. Equal force will be found in the following suggestions, that "hell cannot be so hot a place, as it has been represented, or the rich man would have called for more than a drop of water," and this, that the "devil could not be pleased to have so benevolent a prayer offered in his dark dominions." These are the reasonings on which men are invited to risk their eternal all—by which new and great light is pretended to be poured upon the holy Scriptures.

Our author's argument, constructed to show that the passage is a parable is useless, for we are ready to admit it. We conceive the same truths are inculcated by it whether it be narrative of real fact, or a parable. Take the parable of the sower which Christ himself interprets. He does not bring out the meaning through the question whether it was narrative or literal fact—whether such a sower went out and sowed in such

a way and compassed such results or not. But when he comes to the interpretation, he uses the story to illustrate his general truths, as if it were narrative of real life. This then, Christ himself being judge, is the proper way to interpret parables. Whether such a rich man and such a Lazarus lived and died and came to such ends, is immaterial. But we are to understand that the results of human conduct in the life and the state of men in the future life, are as this narrative in its essential features represents.

I make the limitation in the last clause with regard to essential features, for this is made in all interpretations of rhetorical imagery. A parable is never to be made (to use a homely yet technical phrase) "to run on all fours." When Lazarus is represented as *in Abraham's bosom*, we are not to understand a literal dwelling in a man's bosom. When the rich man is said to have *lifted up his eyes* and to put forth other bodily actions, these expressions argue no more against the fact, that the parable is descriptive of the condition of spirits in the spiritual world, than the use of bodily organs everywhere attributed to God, proves that God is not a spirit. These expressions are the proper results of the imperfections of human language and human conceptions, in relation to matters of the invisible world. But if this parable is interpreted according to the rules above stated, none can doubt of its bearings on the subject before us.

I now proceed to notice Mr. W.'s interpretation, in which he undertakes to tell us what the parable means. In order to give some air of plausibility to his statements, he pretends that the verse preceding the parable is related to it as its introduction. The verse is this—Whosoever putteth away his wife and marrieth another committeth adultery, and whosoever marrieth her that is put away from her husband committeth adultery. Upon this our author thus remarks: "If the Jews had put away the law, and married another covenant before John came, they in a parabolic sense, would have committed adultery. For infinite wisdom ordained that the law should remain until John, and it ordained that it should remain no long-

er. For since that time the kingdom of God is preached. The law was put away, it was fulfilled. The Jews by rejecting the gospel and adhering to the law, committed adultery, as would a man that should marry a woman that had been put away by her husband." Let no man after this despair of the solution of any problem in biblical interpretation! It seems, according to this, that the wife (the law) is put away not by the act of the husband, (the Jewish nation,) nor by her own act, but by that of a third person. And so put away that it is adultery even for her own husband, to receive her, after she had been forced from him. And that he commits adultery if he refuses to marry another, that is the new covenant. This is a strange species of adultery. But not more strange than the original marriage. The Jewish nation it seems, was married *to*, not joined *in* or *by* a covenant, to another party—but married *to* a marriage covenant—took a marriage covenant for a wife. And this we are told is marriage and adultery in a parabolic sense. Parabolic sense! nay, arrant nonsense! Whether the man himself is a fool or whether he calculates upon all his readers being fools, I will not decide.

But as to the connexion of the parable with the preceding verse, Christ said, verse 16. The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it. That is, the Old Testament institutions were of force until John. But these now so far as inconsistent with, or as they have been fulfilled by, the introduction of the gospel, are no longer binding. But lest any should think that the eternal principles of God's law were to suffer mutilation, he adds, that it is easier for heaven and earth to pass, than one tittle of the law to fail, so he gives them to understand that no essential principle of the moral law is repealed by abolishing the national ordinances and institutions of the Jews which had their end and fulfilment in the coming of Christ. And in the verse respecting adultery, he illustrates the case by a strong example. Moses desired to prevent all unnecessary divorces, but was unable to do it without a greater evil to the state, and so for the hardness of their hearts, he

suffered a man to put away his wife for other causes than that of adultery. But Christ took away this permission, and asserted the doctrine in the verse before us. The scope then of the passage is this,—by the change of dispensations not a tittle of the moral law, suffers a change; as may be seen in the example of the change which has been made by it in the law of divorce, which is only the rectifying of the imperfections of ecclesiastical institutions, and bringing the statutes of the church to a more perfect correspondence with the unalterable principles of right. But what has all this to do with the parable of the rich man and Lazarus? A new subject is commenced in the opening of this parable.

Mr. B. makes the rich man to represent the Jewish nation, and the poor man the Gentiles. The rich man in hell he makes that nation, cast off for their sins. And the great gulf is the combination of circumstances which go to keep asunder the Jews and Gentiles. But before this is admitted we shall want a rational answer to some such questions as these: Is this gulf separating Jews and Gentiles such that they which would come from them cannot? Cannot the Jews come to the embrace of Christianity if they will? And what was the mercy of a drop of water begged of Lazarus? To this Mr. W. answers by proxy, "The Jewish people longed for one drop of the former legal sprinklings and purifications to refresh their tongue, that they might confidently say to us that the law was still efficacious and availing." But these legal sprinklings are a boon for which they are not dependent on Christians, and they were never applied to the tongue nor for purposes of cooling. And then when have the Jews stood in such a posture of humble supplication before the Gentiles in any case? And where were his father's house and his five brethren to which he wished Lazarus to be sent to testify? Are there any other Jewish nations in danger of being cast off and coming to that place of torment? Do you say they were parts of this same nation? But the rich man is made to personate the nation, and if the whole nation was the person praying, who were his brethren? And are Jews wont to supplicate the Gentiles for

the extension of gospel influences? And how is it that the five brethren were to be kept from that place of torment by Moses and the prophets, and not by the gospel? The gospel in the peculiar phraseology of Mr. W., is the covenant *to* which the church has been married, since the Jews were cast off, and since they have been supplicating for a drop of legal sprinkling. And it would be adultery for those five brethren to marry Moses and the prophets. Then how comes it that Lazarus, that is the Gentiles, if he go to the five brethren, must *go from the dead*, when they are spoken of as not persuadable by one risen from the dead? Are the church, those who have the gospel to dispense to others, the dead, while the apostate Jews are the living?

The dying of Lazarus is made a figure for the calling of the Gentiles. But what similitude is there between the dying of a man and the rising of the Gentile world to the glorious light of the gospel? One would think it should be rather life from the dead—especially, if death be taken in the Universalist sense, a dark annihilation sealed upon the spirit till the resurrection. Really, Mr. Whittemore, are there not some difficulties in the way of your ingenious interpretation? But suppose we quietly digest all this trash thus far; *hades* you say is used figuratively when made a place of torment. But does not a figurative sense pre-suppose the possibility of a literal sense? Now if the parts of this story, such as the soul's entering the invisible world at death, and suffering happiness or misery there, were not admitted and familiar ideas, how came they to be used as figures to set forth something else? Further, both Mr. W. and Mr. B. tell us, that this parable, or something very like it, is found in the Gemara Babylonicum, and that it is used by Christ as a quotation. Suppose we admit it, and what follows? If it was composed originally so long before the time of Christ, it was not composed to pre-figure the rejection of the Jews, and calling of the Gentiles. For the idea of that rejection was far from having a place in the current literature of those times. Do you say that though originally constructed for another purpose, it was capable of being accommodated to

this purpose? Well, but where do you find your reasons for applying it at all to this subject, if not from the very frame and structure of the parable itself? But if that structure was *originally* adapted to something else, *why not now?* So by your own showing, your interpretation is not the most natural and obvious. The truth is, no man would have thought of putting such a construction upon such a parable, did not the occasions of a rotten system demand it—did he not feel himself driven to the desperate expedient of silencing testimony which he cannot face. When a man undertakes to force the language of the Bible into harmony with systems so abhorrent to the true scopeand spirit of the Bible, into what wretched absurdities is he unconsciously led! What a miserable business is this of wresting the Scriptures! To say nothing of the violence done to the supreme authority of the Bible and its author—of the violence done to conscience, a man embarked in this enterprise becomes in relation to these subjects, strangely abandoned of common sense. His invention will be fertile in expedients to throw an air of plausibility over false positions, and make the worse appear the better reason. But he will in the mean time be guilty of such reasonings as in another man, and on other subjects, he himself would see to be supremely ridiculous.

I take it then that the testimony of this parable, to the truth that *hades* sometimes means a place of torment, is unimpaired. There are several instances of the use of the word in Revelation, in which to my mind the word seems indirectly to imply a place of punishment in *hades*. But they are such instances as I should not rely upon for proof of a doctrine.

MEANING OF TARTARUS.

2 Peter 2: 4. For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment. Here is not the word *tartarus*, but the verb derived from it, *tartarosas*, which amounts to the same thing as to the question before us. In this case the context is so decisive as to the meaning of the word, that if it had been left a blank we could not fill the blank with any-

thing short of that which means a place of the future punishment of the wicked. I shall first adduce some considerations independent of the context, and then consider the evidence which comes from that. If the question were to be settled by the classical use of the word *tartarus*, there could not be a doubt. For rarely is it used in Greek authors in any other sense than that of a place of punishment, and it is only when the writers speak of the whole of the under world *as a region of gloom*, that they call it *tartarus*. This fact was stated by Mr. Stuart; and Mr. Balfour in his reply did not deny it. This kind of proof Mr. B. attempts to evade by saying that the *tartarus* of the Greeks was an *imaginary* place of punishment. This is an objection which Mr. Stuart has anticipated in the following terms—"We may allow the premises, without, in any measure, feeling ourselves moved to the conclusion. Did not the Greek *Theos* designate an imaginary God? Was not his *ouranos* and his *elusion* (elysium) imaginary? And yet when a Hebrew writer employs *Theos* and *ouranos* does it designate nothing real, nothing different from the idea that a heathen Greek expressed by these words?—Peter when he wrote Greek, was obliged to use the Greek language as he found it already made. What term, then, in order to express the horrors of future punishment, could he select from the whole Greek language, which was more significant than *tartarosas*? Until this question be answered, I know not how to avoid the conclusion here that the apostle does refer to a future and endless punishment." To this Mr. B. replies that *Theos* and *ouranos* are used *more frequently* than *tartarus*, and therefore, the cases are not parallel. Not parallel in respect to what? The number of times in which they are used. But as to the manner and nature of the use, exactly parallel—as Mr. B. by not showing, leaves us to believe. But he goes on to say—"Had the Scripture writers only used *Theos* and *ouranos* once, how could you be certain that they attached to them those peculiarities of meaning, which may be sought for in vain from the classic authors to designate the true God or a true heav-

en?" Surely you might be certain that they used them in a new and peculiar sense or in the old classical sense, and Mr. B, may choose which he will have it. If *Theos* had been used but once, say in the instance—"I am the God of Abraham," or in the phrase, "the Son of God"—would any one doubt whether the God of the heathen or the true God were meant? No more reason is there to believe that *tartarus* was used for the heathen *hell*. So much for the meaning of the word *tartarus*.

We will now direct our attention to the manner in which it is here used. That a place of punishment is meant, is evident, because the writer is speaking directly of punishment. In the verse preceding he says, whose judgment now of a long time lingereth not; and whose damnation slumbereth not. And he then proceeds—For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment; and he then goes on to enumerate other examples, as God's bringing the flood upon the world of the ungodly, and his overthrow of Sodom and Gomorrha. Mr. B. informs us that the "angels that sinned" here mean Korah and his company. But there are some small difficulties in the way. The writer in citing other examples follows the order of time, mentioning the flood first, and Sodom's destruction after; but this interpretation would put Korah's destruction before the flood. Then we have no reason to suppose that the churches to whom Peter wrote, had been accustomed to call Korah and his company a company of angels, and that they would know that he meant them by that name. Then the angels are said to be delivered into chains of confinement, as if in prison, which is no natural phraseology to express the matter of dying, or the particular death supposed. Then it is said they are reserved unto judgment—which is not true of Korah's company on Mr. B.'s hypothesis. According to his system, Korah's company remain in blank annihilation, till they shall, at the end of the world, awake to a heavenly existence. But such a difficulty as this, is nothing in the way of Mr. Balfour. He tells us that the judgment means the des-

truction of Jerusalem. Read his marvellous wisdom.—"Now though Korah and his company were punished on the spot for their rebellion, yet we are told all the sins of the Jews as a nation, which had been committed during past ages were at that time visited on the nation. On that generation came all the righteous blood which had been shed on the earth." But to make the destruction of Jerusalem a judgment to Korah, is inverting the rule of visiting the iniquities of the fathers upon the children. It is visiting the iniquities of children upon fathers forty generations back. It is carrying back the visitation instead of carrying it forward. I can understand how the blood of Abel can be required of that generation of the Jews, but not how the inflictions of God's wrath on Jerusalem can be called the judgment upon Cain.

As there is not in text or context an allusion to the history of Korah, it is incumbent on Mr. B. to prove that Korah and his company had at the time, when Peter wrote, currently passed under the name of angels, so that men in all parts of the world whither Peter's letter was directed, would recognize the meaning at once. This is not attempted. To prove that the angels are here meant, he tells us that Korah and his company were two hundred and fifty princes, who might with as much propriety be called angels as men might be so called, in case of the angels of the churches in Revelation. But then the connexion interprets the meaning plainly, and the reader is not left in doubt. But here it is said "the angels that sinned" as though every reader would know what angels, and yet we are invited to believe that Peter had his eye on an event to which there is no allusion, and nothing to lead us to suppose such an event was intended. Mr. B. says as the second reason, that Korah and his company sinned, and lost their station thereby. Granted. Thirdly, he says the connexion favors his view of the subject. Let the reader decide that. Under this head he says, "Certainly all will allow it is not the custom of the sacred writers to blend in this way examples of God's justice on men and angels together. If it is done here, another example of the kind cannot be produced from the Bible." This

assertion would amount to little if true. But is not here an example of the kind—Depart ye cursed into everlasting fire prepared for the devil and his angels? (See also Jude 6.) Is not that God's judgment on men and angels together? Fourthly, he suggests that this judgment on the angels, is held up as a warning to ungodly men—which it could not be if it were a judgment on angelic spirits, since no man has seen the angels punished or had any means of knowing the fact if it were true. It rested entirely on Peter and Jude's statements. Are not Peter and Jude's statements so much in point worthy of credit? If not, we have that of Christ more in point. I beheld satan as lightning fall from heaven. This evidently alludes to satan's original apostasy, as the context will show. John also says—The devil sinneth from the beginning. Which is as much as to say, that sin began in the apostasy of the devil, and the next sentence shows his agency in the sins of this world. For this purpose the son of God was manifested, that he might destroy the works of the devil. And Jude's testimony is—And the angels which kept not their first estate but left their own habitation, hath he reserved in everlasting chains, under darkness, unto the judgment of the great day.

How a man can have a face to write and print such glaring perversions of language so plain, is a mystery of no easy solution. Sure I am that the mind comes to this belief of such perversions of truth, if it ever does believe them, while entertaining little adequate sense of the solemn import of the question at issue. How differently men think and reason upon such a subject while in the midst of life and health, from what they would while standing on the brink of the eternal world! Now, the question can be agitated with as little sense of personal interest, as if it were a problem in mathematics. But the hour is coming to all, when this question will stand out in a light far different.

CHAPTER IX.

THE MEANING OF GEHENNA.

This like all other words, applied to the scenes of the future world, was originally applied to what existed in this world. In its primary sense, it was a name for a valley adjacent to Jerusalem. It is a compound word, signifying the valley of Hinnom. It was anciently a delightful valley, shaded with a delightful grove, and here the idolatrous Israelites established the worship of Moloch, and sacrificed their own children to the idol by burning them. The valley is also called Tophet from the Hebrew word *Toph*, signifying a drum, because drums were beaten to drown the cries of the victims. After the captivity, this spot was regarded with abhorrence on account of these abominations. And following the example of Josiah, the Jews threw into it every species of filth, the carcases of animals, and the dead bodies of malefactors. And to prevent a pestilence arising from such a mass of putrifaction, constant fires were maintained in the valley, in order to consume the whole. By an easy metaphor, the Jews who could imagine no severer torment than that of fire, transferred that name to the place of the infernal fire—to that part of *hades* which they supposed to be inhabited by demons and the souls of wicked men suffering punishment. So much I suppose is admitted by all. That the word is not used in the Old Testament in the sense of hell, I freely concede. That it is rarely if ever used in the literal sense of the valley of Hinnom in the New Testament, is granted by my opponents. That it is used in the New Testament in a transferred sense, Mr. B. fully concedes. What this transferred sense is, is the question now before us. This we will attempt to settle by an examination of the particular passages where it occurs.

Matt. 5: 22. But whosoever shall say thou fool, shall be in danger of hell fire. Here I agree with Mr. B. that the word is in no case to be understood of such a punishment as burning alive in the valley of Hinnom. This passage has its difficulties of interpretation, but to my mind none of the difficulty lies in determining that the destruction of Jerusalem is not the punishment here intended by hell fire. Something more than Schleusner's authority unsupported by the reasons on which it rests is needful to convince me that among the Jews "any severe punishment especially a shameful kind of death was denominated *Gehenna*." Mr. Balfour finds but one meaning to the word, making it in all cases a name for the destruction of Jerusalem whenever it is used in the gospels. Where then is his evidence that it is used in that indeterminate sense? And then there is no evidence external or internal, that Christ used the word or that his hearers would understand him of the destruction of Jerusalem. There is no allusion in the context, and nothing which would guide the mind of Christ's hearers to such a meaning, unless that meaning by use had become distinctly, and familiarly appropriated to the word. And that was impossible, for Jerusalem's destruction was not generally suspected, when the sermon on the mount was delivered, and of course such a meaning of the word could not come into general use.

But Mr. B. says, no one supposes the two first, i. e. the judg- and the council to refer to a future state, and asks, why should the third? To this, it is enough to reply, that no one supposes that the two first refer to national calamities, and why should the third? Suppose a public speaker, were to say of a certain course of wickedness, that it leads to the prison, to the gallows, and to hell. You might say with as much reason, the two first do not refer to a future state, why then should the third?

Mr. B. asks--"Is the crime of calling a brother a fool so much worse than the other two?" I answer, the climax in the text is something of this nature—The first punishment called judgment, was a punishment by death, adjudged by the

lower court, the second was death, pronounced by the highest authority, and inflicted in the most appalling forms, and the third must be a punishment adjudged by the highest of all courts, the court of heaven. We are not to understand this passage as a statement of the comparative guilt of the three sins, but as a powerful representation of the fact, that sins of mere intention and words, are in the sight of God as offensive as more overt actions. Ye have heard that it was said by them of old time thou shalt not kill, and whosoever shall kill shall be in danger of the judgment, (death adjudged by the lower court.) But I say unto you, whosoever is angry with his brother without a cause, is guilty of that which in God's esteem is the same as murder. And so of the rest—To say to his brother, Raca, that is to give expression to that causeless anger, is with more propriety counted as murder. And to call a brother a fool (a miscreant) in anger, is in God's esteem, a sin for which there is no adequate punishment this side of hell fire. In this understanding of the passage, it is not difficult to see why calling a brother a fool should be represented as such a crime. The design seems to be not so much to make a comparison between the three sins, as to represent all the three, as guilty far beyond the common apprehensions of men. Having answered Mr. B.'s question, we might now retort it upon him. Why should calling a brother a fool expose one to shame in Jerusalem's destruction, rather than the other two? He shows wherein it was a great crime to call a brother a fool, but not what particular relation that crime had to the national judgments then impending, rather than the other two. That *gehenna* in this passage incurs anything else than hell, remains yet to be proved.

Matt. 10: 28. Fear not them which kill the body but are not able to kill the soul. But rather fear him who is able to destroy both soul and body in hell. I have already considered Mr. B.'s views of this passage, p. 23. The question whether *gehenna* here means hell, turns on the question whether a man has a soul to be destroyed in hell. I think I have shown the absurdity of the position, that though a man has no soul, he has

a life in danger of being killed after the body is dead. But if it be granted that a man has a soul, capable of being destroyed after the body is dead, it will follow that *gehenna* is the place, where destruction is inflicted on the soul after the death of the body.

Matt. 18: 9. If thine eye offend thee pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Mr. B.'s first reason why *gehenna* here may no tmean hell, is, that Christ was speaking to his own disciples. Well, what if he was? Did not they need to be urged to self-denials, by a consideration of the danger of hell? And did not the urging after all prove of none effect upon one of their number? He next asserts that in no instance where Christ speaks of *gehenna* was the future state a subject of discourse. But this is asserting the very point in dispute. But he spends his chief labor in an attempt to explain away the fact, that everlasting fire, and the fire of *gehenna*, are here used as meaning the same thing. Having considered at sufficient length the use of the word everlasting, when applied to punishment, I have no occasion to follow him through his attempt to prove that everlasting fire does not mean hell. I take it as proved, in a previous chapter, that *everlasting* fire is no other than the fire of hell, and I discover nothing here to invalidate that proof. In one verse, Christ says, rather than having two eyes to be cast into *hell fire*, and in the other, rather than having two hands, to be cast into *everlasting* fire. Mr. B. here admits that if the fire of *gehenna* means the national judgments, so does everlasting fire; and he finds a use for the term everlasting in the protracted calamities which have fallen upon the Jews. But how could that kind of everlasting fire, affect individuals then living? What if these calamities have been continued through so many generations, they are therefore no more severe on that account, to the individuals who fell with Jerusalem. Their hands and their eyes have suffered no more from the fire being in in that sense everlasting. But this point comes up again under another text.

The contrast between *entering into life*, and going into *ge-*

henna, proves that *gehenna* is that which stands as the opposite of heaven—It is better to enter into *life* maimed, than having two hands to go into *hell*. Do you say, entering into life, means only coming in possession of that spiritual life which believers have in this world? The answer is, the disciples were supposed already to have entered into that life; and they could not be properly exhorted to the means of entering into it. Then there was no entering into life reserved for them, but entering into heaven. And then it is not only called everlasting fire, and put in contrast with entering into heaven; but as if to cut off all possibility of understanding it of anything short of hell, the expression is added, where their worm dieth not, and the fire is not quenched; which is equivalent to saying that the soul will always live, to endure the punishment, and the fire will not be quenched, during the life of the soul. To the phrase unquenchable fire used in another place, the Universalists object that it means only that which burns as long as the fuel lasts. But to cut off that pretence, here is an assurance that it will last forever.

Matt. 23: 15. Woe unto you Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte and when he is made, ye make him two fold more the child of hell than yourselves. Mr. B. says nothing on this passage but what is absolutely too frivolous to notice. On the supposition that *gehenna* means hell, the phrase, child of *gehenna*, is clear and natural. As with the Hebrews, child of death, signified one worthy of death, or children of wrath signified those exposed to wrath, so child of hell, signified one exposed to hell, or deserving of it. But the child of Jerusalem's destruction seems to be rather an awkward and unnatural product. And by what rule of language would he be understood by his hearers so to mean, they having no anticipations of such a destruction? If that destruction were universally expected, and in every one's mouth, under the name of *gehenna*, the case would be different. But the event could not pass by that name, nor any other name specially appropriated to it, because none had been expecting it. The Old Testament prophets' predictions of it seem not to

have been understood: he himself had predicted it only in the hearing of a few, and never in plain and direct terms, till after this discourse was held. It is preposterous then to suppose, that his hearers would recognize that event, by that name introduced with such brevity of allusion. If *gehenna* had become such a current name for Jerusalem's expected destruction, it is strange that there are no instances in the discourses of Christ, where he plainly and indisputably uses it in that sense. If that were the fact, it might be expected that where the word is used so often, and reported in different forms by different Evangelists, there would be at least one instance, where it would be so confined in its meaning, to the destruction of Jerusalem, that every eye must so apprehend it. We have instances where it refers to a place of the destruction of the soul, when it is called an *everlasting* fire, but not an intimation that it is a name for Jerusalem about to be destroyed.

Matt. 23: 33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell! Mr. Balfour first undertakes to explain away the force of the word damnation. What he says on this subject, will find a sufficient refutation in chap. 2. He then asks us to go back to three sources of evidence as to the meaning of the word *gehenna*. First, the original meaning of the term. This he asserts, and we grant, was not that of a place of punishment in a future state. Neither was it that of the destruction of Jerusalem. So the original meaning of the word favors not one interpretation more than the other. He invites us, secondly, to look at the Old Testament usage of the word, and assures us that it is never used there in the sense of a place of future punishment. Very true; and neither is it used as a name of Jerusalem's destruction. He thirdly invites us to look at the context—which we will do. The evidence from the context brought to prove that this passage refers to the destruction of Jerusalem, is the assertion in verse 36. All these things shall come upon this generation. It is pretended that these things include the damnation of *gehenna* above spoken of. This then is the question to be settled. We will give the whole passage. After pronouncing various woes upon the

Scribes and Pharisees, and bidding them fill up the measure of the fathers, he adds, Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? And then beginning a new paragraph, he says—Wherefore, behold I send unto you prophets and wise men, and scribes, and some of them ye shall kill, and crucify, and, some of them ye shall scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood that has been shed upon the earth, from the blood of Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. The reader will perceive that there is an intermediate topic introduced between the damnation of *gehenna*, and the phrase "these things," a topic connected with the foregoing by a "wherefore," and introduced as a distinct consequence from that. The course of the remarks is this, *Because* ye are a generation of vipers, so deserving of the damnation of hell, and determined to fill up the measure of your fathers, I will give you further opportunity to act out your infernal dispositions towards the prophets, and to fill up the measure of your iniquity, and so prepare the way to bring upon you, as a nation, all the blood of all the prophets, shed upon the earth. The phrase *these things*, plainly has its antecedent in the things specified in the preceding verse, to wit: the righteous blood that has been shed, the blood of Abel, &c. The word "things" is supplied by the translators. It may as well read all these (*tauta* referring to *aima* repeated in the verse preceding) shall come upon this generation. That this verse is only a summing up of the particulars mentioned in the preceding, is too clear to need proof. In one verse it is said, that upon you may come this that and the other, and here it is said all these shall come upon this generation. The merest school-boy in Greek, would not risk his credit, in placing the antecedent to *these*, back three verses, and in another paragraph. Even Mr. B. would not have done it, had he not been overcome by a strong temptation to violate the laws of grammar.

But should we admit that "these things" referred to the dam-

nation of hell, and nothing else, Mr. B.'s conclusion would not follow. The word generation *(g e n e a)* does not necessarily nor primarily nor commonly, mean the men of a certain age. Nor is it clear that it has this meaning in the passage before us. Its first meaning given in the lexicons is, "family, a race, a lineage." And this is the more common meaning when used by Christ. Our translators have used the word generation, in twenty-eight instances, and in only three of these does the context require it to be understood of the men of the age, and in a great majority the sense is better sustained, if we understand it of lineage or nation, as any one may see who will take the trouble to examine. That it is to be so understood in this passage, is apparent from the fact that the sin which Christ charges upon that generation was the sin of a previous age, as well as of that, that he makes the charge of prophet-killing to sweep through all ages, and charges on the men whom he was addressing, the killing of a prophet who was killed centuries before they were born—from the blood of Abel to the blood of Zacharias, whom *ye slew;* yet who had been slain at least four hundred and fifty years before. Now how could Christ say to those whom he was addressing—*whom ye slew,* if he were not addressing them as of the same family with those who slew him? If the charge was built on such an idea, and he was holding them up as the murderers of Zacharias, because of the same race with them, how can the word, generation, be understood otherwise, than in the sense of a race? This mode of speaking is continued through the chapter. O Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, &c. Behold your house is left unto you desolate. For I say unto you ye shall not see me henceforth till *ye shall say,* Blessed is he that cometh in the name of the Lord. Here he tells them as a nation that they are to be left desolate, until they as a nation should welcome him as the Messiah. So as in the previous verse he addressed through them, many ages back, here he speaks of what is to be done centuries hence, as done by them then living. There is to my mind strong reason for believing that generation is

used in the sense of a race or family. And when it is said, all these things shall come upon this generation, it is meant the guilt that stands charged against this nation for so many prophets killed, and the guilt yet to be accumulated in the same way, will bring a fearful reckoning upon the nation. The destruction of Jerusalem did not come in that generation, considered in the sense of age, or term of thirty years. It occurred forty years after the death of Christ, when most whom he then addressed must have been in their graves. But if generation does not mean what Mr. B. supposes, the main hinge of his interpretation has gone. I have dwelt longer on this point than is needful for the conviction of most, because the Universalists place so much reliance here.

Mark 9: 43. And if thy hand offend thee, cut it off, it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched, where their worm dieth not and the fire is not quenched. And if thy foot offend thee, cut it off, it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thine eye offend thee pluck it out, it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where their worm dieth not and the fire is not quenched. This is essentially the same as Matt. 18: 9. introduced again because Mr. B. has further carried out his remarks in relation to it. Here he admits that if to enter into life means to enter into heaven, *gehenna* means the world of woe. But he asks, do they who go to hell carry with them the things with which others parted in order to get to heaven? and says, as this will not be pretended, something else than hell is meant. But this *will* be pretended. Those who go to hell, do carry with them their lusts and vicious propensities with which others part, in order to get to heaven—they utterly perish in their own corruption. Mr. B. attempts to prove that the phrase eternal life, and the phrase enter into the kingdom of God, here mean entering into the reign of the Messiah in this world. His proof

is good so far as to show that the phrase, kingdom of God, sometimes means the reign of Christ at his resurrection, but he stops short of proving that that is the meaning here, where it is made synonymous with eternal life. It were easy to show by ample quotations that, kingdom of God, often means heaven. But I shall adduce but one, and that one whose relevancy Mr. B. will not dispute, because it relates to the resurrection. Now this I say, brethren, that flesh and blood cannot inherit *the kingdom of God*, neither doth corruption inherit incorruption. 1 Cor. 15: 50. But if the kingdom of God in any case means heaven, it was incumbent on Mr. B. to show why it does not here, especially since it is made synonymous with entering into life, a phrase appropriated to express the entering into heaven, and never used to express the escape from Jerusalem's destruction.

Another mistake into which Mr. Balfour has fallen with some orthodox writers respects the phraseology, where the worm dieth not and the fire is not quenched. He tells us this came from the burning of perpetual fires in the valley of Hinnom, to consume the offal there and prevent its breeding worms, and in the next paragraph, he tells us this passage he quoted from Isaiah. That this phraseology as used by Isaiah did not originate from the fires in the valley of Hinnom is certain, from the fact that the scenes in question, never had existence in the days of Isaiah. The desecration of the valley of Hinnom by Josiah, and of course the use of fires there for the purpose aforesaid, did not take place till more than sixty years after the death of Isaiah. Mr. Balfour assumes that the passage as used by Isaiah does not refer to hell, as the world of woe, and from that assumption infers that when used by Christ, it does not. Should we admit what is assumed, the conclusion would not follow. But we do not admit it. He ought to have known that the leading orthodox writers refer the passage in Isaiah to the world of woe. Bishop Lowth, whose acquaintance with this prophecy is second to that of few, says this passage refers to something yet future. Scott refers it to

the future world. And yet Mr. B. says no man we think, will affirm this, and builds a conclusion on that assumption.

James 3: 6. And the tongue is a fire, a world of iniquity. So is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell. The sum of Mr. B's evasion here, is, that it is as difficult to conceive of the tongue, being set on fire of hell, as from the valley of Hinnom. It may be so to him. Yet he has not told us what the valley of Hinnom has to do in originating the mischiefs of the tongue. But to us it is easy enough to conceive what hell has to do in this business. And besides, Mr. B. here, contrary to his rule in other cases in the New Testament and without giving us any reason therefor, interprets *gehenna* in the literal sense. Now if the word means the destruction of Jerusalem in all other cases, why not here? Surely if the word had become so appropriated to that idea as his other interpretations imply, the readers of James must have understood him in that sense. But so far as it regards the sense or nonsense imputed to the passage, there is little choice between the two. You may as well say that the destruction of Jerusalem sets on fire the tongue of every slanderer, in all parts of the world, as that the valley of Hinnom does it. There is no instance of the use of the word that brings to my mind more resistless demonstration that the word had become appropriated to express the world of woe. It was introduced in such a way as to show that it had a fixed meaning, that would be recognised by all. And it is introduced not so much because it is the place of punishment, as because it is the source of infernal malicious influence. Mr. Balfour's quotations from Schleusner, making *gehenna* to mean "any kind of punishment especially a shameful kind of death," will not serve him here. Because we have in this passage no occasion for a place of punishment, except so far as that is the habitation of evil spirits, who instigate the wickedness of the tongue.

Having considered the passages in which *gehenna* is used, we will now notice Mr. B.'s chapters of objections to its being understood in the sense of hell.

Objection 1st. "The term is not used in the Old Testament to designate the place of endless punishment to the wicked." Answer. Neither is it used in the Old Testament as a name for the destruction of Jerusalem.

Obj. 2. Those who believe *gehenna* designates a place of endless punishment in the New Testament, entirely overlook its meaning in the Old. Ans. Those who believe *gehenna* is a name for the destruction of Jerusalem in the New Testament entirely overlook its meaning in the Old, for it is always there used in the literal sense. In one case the prophet is commanded to go forth into the valley of Hinnom or Tophet, and break a bottle in the sight of the people, and tell the people with reference to Jerusalem's destruction by the Chaldeans, that Jerusalem is thus is to be broken, and to be made desolate as Tophet, where they then stood. But here Tophet is used in the literal sense as an object of comparison, and is no more the appropriated name for the destruction of Jerusalem, than the bottle was which he broke before him.

Obj. 3. "Those who believe *gehenna* in the New Testament designates a place of endless punishment, give it this sense on mere human authority." Ans. And those who give it the sense of the destruction of Jerusalem do it on no authority human or divine. Pray, on what authority should they fix the meaning of words, but the usage of those who spoke and wrote the language? Where are your divinely inspired dictionaries? I have always believed, till enlightened by Mr. B's. exuberant philology, that human authority was sufficient to teach the meaning of all words.

Obj. 4. "The word *gehenna* occurs only twelve times in the New Testament." Ans. But suppose it had occurred twelve hundred times, would it be any more or less likely to mean hell. The word, valley of Hinnom, does not occur as many as twelve times in the Old Testament; is that any proof that it is not there used in the literal sense?

Obj. 5. "The word *gehenna* is used by our Lord and by James, but by no other person in the New Testament." Ans. True, but what then?

Obj. 6. "But another striking fact it, that all that is said about *gehenna* in the New Testament, is said to Jews and Jews only." Ans. Striking indeed, but where it strikes is not so evident. Was not the whole of Christ's preaching addressed to Jews, and through them to the world?

Obj. 7. "Nearly all that our Lord said about *gehenna* was spoken to his own disciples." Ans. Most that is recorded of his sayings on other subjects, is spoken to his own disciples,—but spoken to them to be published to the world. What was spoken to them in the ear, they were commanded to proclaim upon the house-tops.

Obj. 8. "Wherever *gehenna* is mentioned, the persons addressed are supposed to be perfectly acquainted with its meaning." Ans. True—and every public speaker or writer, if he has common sense, will use words which his hearers understand. But what then? Mr. B. goes on to say, on the supposition that the Jews understood *gehenna* as a place of endless misery, I have a right to ask from what source of information did they learn it? He then informs us that they did not learn it from immediate inspiration, nor from the preaching of John the Baptist, nor from the instructions or explanations of the Saviour, nor from the Old Testament Scriptures, but from the assertions of fallible uninspired men. Marvellous philology!! Where should they learn the meaning of a word, but from their own mothers, whence all children learn to talk?—Yea from their own mothers, *fallible and uninspired women.* If he had asked how that word came to be used in that sense, the answer would have been different. But after usage had given it the meaning of hell, surely men needed no inspiration to understand a word according to its current use. Whence did Mr. Balfour learn the meaning of the English words which he employs in his writings,—not from immediate inspiration, not from the preaching of John the Baptist, not from the instructions or explanations of the Saviour, but from the mouths and writings of fallible men. One of two things is undeniably true our author is either himself ignorant of one of the plainest principles of language, or else he expects that all his readers will

be thus ignorant, and is capable of building on such a presumption. But I desist from the notice of such frivolous arguments, and pass to his Section IV, in hopes to find something deserving of attention.

This also is a chapter of objections.

Obj. 1. "If *gehenna* means a place of endless misery, it is a fact that the apostles never preached it, either to Jews or Gentiles." Ans. Preached what? That they preached the doctrine of endless misery, we have already shown, page 44 and in other places; and we shall bring still more evidence upon that point in the sequel. But that they used in their epistolary writings the word *gehenna*, in more than one instance is not pretended.—The objection assumes that we know every word that the apostles used on all occasions of their preaching. Mr. B. asks, can any man suppose they believed this, yet in the course of thirty years' preaching, never mentioned it to their hearers. How does he know they never did? Has he a full length report of all their sermons preached for thirty years? Besides, this kind of argument is equally good to prove the contrary. Can any man suppose that the apostles believed that all men will be saved, yet in the course of thirty years' preaching, never mentioned it to their hearers? Do Universalist preachers now, preach thirty years and never explicitly state this article of their creed? But suppose the apostles never did use the word *gehenna* in more than one instance, is not its use by Christ sufficient?

Obj. 2. "The salvation revealed by the gospel is never spoken of as a salvation from hell, or endless misery."—"In all the texts where he (Christ) speaks of hell, he was not preaching the gospel, but addressing the Jews about temporal calamities coming on them as a people." The assertion that the salvation of the gospel is not a salvation from hell, is no more nor less than assuming the main point in dispute, to prove a smaller point—and the supposition that Christ was not preaching the gospel, when according to Mr. B. he was speaking of temporal calamities, brings us to the conclusion that he preached but very little gospel, as we shall see in the sequel. It seems then that Christ was not preaching the gospel in his

sermon on the mount,—That he was not preaching the gospel when he told his disciples to proclaim on the house-tops, what he was speaking in the ear, and to fear not them which kill the body, while making the proclamation,—that he was not preaching the gospel, when urging his hearers to sacrifice a right eye or hand, in his service. A universalist gospel he was not preaching.

Obj. 3. "Supposing *gehenna* is a place of endless misery, who can vindicate the character of our Lord or his apostles for faithfulness, compassion or zeal?" Ans. If *gehenna* be a place of endless misery, our Lord here stands accused of a want of faithfulness!! If *gehenna* be a place of endless misery, this objection is not far from blasphemy! Did then the Redeemer do too little for the salvation of men? Follow him from the time when he first disrobed himself of the glory which he had with his Father before the world was, down through all his debasement, labor, strenuousness, endurance, conflict, sacrifice, death, until he reassumed his throne of glory, and tell me if his compassion and zeal, were not proportionate to the undertaking of a salvation from hell. Ah yes, and if all this was undergone for no higher object than the prevention of what temporal sufferings he actually prevented, in the few that became his followers, where was the adequate object of all this endurance? And so far as this objection touches the conduct of the apostles—what could men do more they did, if they had an actual hell ever blazing before their eyes? Knowing the terrors of the Lord they persuaded men. They compassed sea and land, at peril of life, penetrated every heathen nation, they braved the thunders of imperial Rome, in their attempts to snatch men as brands from the burning. Who could be in labors more abundant, in perils more multiform, if the salvation of a whole world from an eternal hell, pressed on his single shoulder? But if salvation from temporal calamity was their object, how strangely misdirected and abortive were their labors! For the converts which they made and their deliverance from temporal calamity, they suffered the loss of all things, and took joyfully the spoiling of their goods, thinking that they had in heaven a better and enduring substance. Their profession

above all things, exposed them to temporal calamities, instead of screening them from it. In short the apostles did just what Mr. B. supposes ministers of the present day would do, if they believed in the exposure of the heathen world to hell.—"They rushed into the hottest place of the battle and suffered every privation in the conflict."

Since Mr. B. in this connexion, plies some of the thread-bare sneers against the missionary enterprise, I must here remark that the apostles were in the completest sense of the word, missionaries. They consecrated their lives to the conversion of the heathen. Now if their gospel was Universalism, and if the Universalists are the true successors of the apostles, why do we not now hear of universalist missions to the heathen? If the universalist gospel be the same which Paul believed and preached, why does it not produce a similar spirit in its believers, and similar results on the world? Why does it not send abroad its evangelists to every heathen nation? The temporal condition of the heathen is no better now, than it was in the days of Paul. The call for the gospel is every way as great as it was then. And why do not Universalists copy the example of Paul and become missionaries to the heathen? I ask not, why they do not contribute to sustain orthodox missions, but why not plant those of their own? Why profess to hold the gospel as apostles held it, and to be their true and only successors in the world, and then both in theory and practice, denounce, yea, sneer at the very employment, by reason of which they were called apostles? Are not universalist missions to the heathen in the nature of things impossible? And is not here proof enough that theirs is a system at war with the gospel? Suppose the universalist congregations were called upon to aid in establishing and supporting missions. What effectual motive could be brought to bear upon them? Tell them of the immoralities and temporal wretchedness of the heathen, most of them would have sense enough to know within themselves, that Universalism would not greatly tend to improve their morals. And over against any possible improvement of temporal condition, they would set the dangers and

sacrifices to be encountered in relieving them by the tardy process of gospel illumination. But suppose a Universalist undertakes the work with the zeal and self-denial of a Paul. On his first entrance upon his field of labor, he is met by the question—Why are you so much in earnest and enduring so much to induce us to embrace your religion? By your own showing we are safe enough as to the future world without it. You answer—My object is to make you so much the happier in this world. It is replied—The advantage which you offer us then, is the advantage of enduring persecutions. On this hypothesis, the early christians would have replied to Paul—If all the advantages which you offer us are included in what christians are here seen to enjoy, the advantage of being hunted like wild beasts, persecuted, afflicted, tormented as they are, to use your own phrase, and if the conduct in this life do not affect the life to come, we wish for no christianity. Such a reply would have been enough to silence every attempt to convert the world from paganism to Universalism. And so such a conversion is not in the nature of things possible. Shall we yield to the pretence that Universalism is primitive christianity? the religion which induced the apostles to spill their blood in the cause of mission, while Universalism takes the lead in enmity to the work of missions to the heathen?

His 4th objection, that though the Old Testament is often quoted in the New, it is never quoted to show that hell is a place of eternal misery, is harmless and shall not be harmed.

Obj. 5. "If there be a place of endless misery, another remarkable fact is, that the Hebrew, Greek and English, originally had no name for this place." Remarkable fact indeed! There was a time when these languages had no name for any thing, but things existed then. The Hebrew language in the same sense may be said originally to have had no name for heaven. Is this too, a remarkable fact to prove that there is no place of happiness beyond the grave? Or was that word changed from its original meaning by divine or human authority?

Obj. 6. "Another fact deserving our consideration is, that

christians when they speak of hell, adopt the phraseology used about *sheol* and *hades* rather than *gehenna*, though it is contended that *gehenna* is the word which signifies the place of endless misery." If such a childish objection as this will have the impudence to show itself, it shall have the mortification of answering itself. For I know of none concerned to answer it.

Obj. 7. "Another fact deserving some notice is, that the punishment of *gehenna* is never once spoken of as a place of punishment for the spirit separate from the body in an intermediate state nor as a punishment for both body and spirit after the resurrection." Ans. It is spoken of as a place of everlasting punishment *for men*. And I see not how the absence of these particulars about body or spirit affects the question.—Have it of the spirit or body or both, it is a place of a fire that never shall be quenched.

Obj. 8. "Closely connected with the last fact, is another, that the learned men seem to believe in two places of future punishment, and the common people only in one." Suppose it be so. This does not prove that there is no place of punishment. Here is another pitiful quibble, unworthy of a man who pretends to reason.

Obj. 9. "Another fact is, we read of the sea, death and *hades* delivering up the dead, which are in them, yet we never read of *gehenna* delivering up anything, dead or alive." And there is a good reason why we do not. *Gehenna* is a place of everlasting punishment, and there is no deliverance from it. *Hades* as the place of the dead not as the place of the punishment, is represented as yielding up the dead in it. But *gehenna* never being used in the general sense of a place of the dead, there is no occasion for speaking of delivering up its inmates.

Obj. 10. "That none of the original words translated everlasting in the common version are connected with *gehenna* or hell." What does the man mean? Is not in Matt. 18 *everlasting* fire used interchangeably for hell fire or *gehenna* fire? And is not this a connexion of *gehenna* with the word everlasting? That

the expression, eternal hell, does not appear in the Bible is a fact and for a good reason: for *gehenna* was a name for a punishment known to be eternal, and the addition of that word was superfluous. Besides, the eternity of the punishment in *gehenna* is sufficiently asserted in other connections, and the fact that that word is not used in that connection proves nothing.

Obj. 11. "In the common language of most christians, you find heaven as the place of blessedness for the righteous, spoken of in contrast with *gehenna* or hell as the place of endless misery for the wicked." Ans. Now if most christians use improper language in this particular, I see not but they must reform their vocabulary. But what does this prove as to the question of the meaning of *gehenna* in the bible?

Obj. 12. "It is common with orthodox preachers to represent hell as a place of endless torments for the wicked, and speak of persons being tormented there by the devil and his angels." Indeed! it is common to speak of devils and wicked men as being in the same place of punishment! O tempora! O mores!! Orthodox preachers have become so wicked as to copy the very language of Jesus Christ—Depart ye cursed into everlasting fire prepared for the devil and his angels.

I have thus quoted seriatim two strings of Mr. B.'s objections, amounting to 16 in all, not because there was one of them which I would not be willing to have stand unanswered, but that my readers who have never read his learned works, may have some idea of the kind of argumentation, by which he makes out his results. I shall make no reliance on the arguments drawn from the Targums, to prove that in the days of Christ the Jews used *gehenna* in the sense of hell, though I deem it of itself conclusive. Because I conceive that that point has been already made out by examination of passages from the New Testament. And because a full and satisfactory statement of that argument, would occupy more space than the relative importance of the question would justify. His section devoted to answering objections I shall not notice, because I choose to have the framing of my own objections to his system, in preference to those

which he has constructed, for the ease of answering. I leave the question now whether *gehenna* does not mean a place of punishment in the future world to the reader's decision.

The idea of a place of punishment in the future world is inculcated in the New Testament in passages where neither the words above considered, is used. Rev. 19: 20. And the beast was taken, and with him the false prophet that wrought miracles before him—these both were cast into a lake of fire, burning with brimstone. Rev. 20: 10. And the devil that deceived them was cast into a lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. And I saw a great white throne, and him that sat on it from whose face the earth and the heavens fled away. And I saw the dead, small and great stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works.—And whosoever was not found written in the book of life, was cast into a lake of fire. Rev. 21: 8. But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars shall have their part in a lake which burneth with fire and brimstone, which is the second death. To these may be added those passages which speak of casting into a furnace of fire, where shall be wailing and gnashing of teeth—into outer darkness where shall be weeping and gnashing of teeth. These passages need no comment. Let the reader take them in their connection and judge for himself, whether they relate to scenes before or after death.

CHAPTER X.

THE EXISTENCE AND AGENCY OF EVIL SPIRITS.

THE bearings of this question upon the subject of the punishment of the wicked have been considered by Mr. B. of sufficient importance to justify the labor of 200 pages to disprove the existence of the devil. The relative importance of the subject would not sustain me in going fully into the proof of the reality and agency of evil spirits. Nor need I do it. It has been done by abler hands. Those who wish to read a popular yet sufficiently learned argument on that subject, are referred to "Letters to Dr. Channing, by Canonicus." My labor in this chapter, will be chiefly employed in exposing the fallacy of the argument of Mr. Balfour.

I need not trouble the reader with a particular notice of the first section, in which he draws a caricature of the common opinions on the subject of satan, with a design to set them forth in an odious light. In his second section he employs ten pages to prove that it was not a fallen angel that tempted Eve. He makes the serpent a personification of *lust* in Eve. He asks, What was it which deceived Eve and which Moses here represents by the subtilty of the serpent, and answers, it was lust or desire in Eve. The error of this interpretation has been happily exposed by an anonymous writer in the Christian Magazine, whose language in this and in a number of other cases in this chapter, I shall take the liberty to borrow, though in some cases in an abbreviated form. The writer above named carries out Mr. B.'s interpretation as follows—"Now *lust* was more subtle than any beast of the field, which the Lord God had made. And he (lust) said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden? And

the woman said unto the lust or desire, we may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the lust or desire said unto the woman—Ye shall not surely die, For God doth know, that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired, or lusted for, or *serpented*, to make one wise, she took of the fruit thereof and did eat.—Verse 13. And the Lord said unto the woman, what is this that thou hast done: And the woman said lust or desire beguiled me, and I did eat. And the Lord said unto *lust* or *desire*, because thou hast done this, thou art cursed above *all cattle*, and above every beast of the field, and upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee (lust or desire) and the woman, and between thy seed and her seed, and it shall bruise thy (lust or desire) head, and thou (lust or desire) shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow, and thy conception; in sorrow shalt thou bring forth children, and thy lust, desire, or serpent, shalt be towards thy husband, and he shall rule over thee."

In his next section, Mr. Balfour undertakes to examine all the passages where the word satan, or adversary occurs, in order to prove that it means only adversary. Most of this of course is a work of supererogation, for none ever pretended that the word adversary was always used in the sense of an evil spirit. You might as well construct a chapter, to prove that the word Messiah never means Christ, because in this and that instance it means simply the anointed, and is applied to priests or kings. The next passage in which the term satan occurs as a proper name is I. Chron. 11: 1. And satan stood up against Israel and provoked David to number Israel. On this passage, Mr. B. comes to the conclusion, p. 34, that the term Satan may mean some evil desire or passion in the mind of David, or some human adversary. Nor, says he,

would it be very strange, that the anger of Jehovah was in this passage the satan referred to. Though Mr. B. appears at loss to determine who or what is meant by satan in this passage, yet after his labored criticism we may doubtless venture to read it thus--And some evil desire or passion in his own mind or some human adversary, or the anger of Jehovah, stood up against Israel, and provoked David to number Israel.

The next remarkable passage, where satan is introduced as representing a real person, or being, occurs in the first and second chapters of the book of Job. Here Mr. B. gives his own repeated assertions, to refute the heathenish notion of an evil being called Ahruman, and which he is pleased to call "the christians devil." He is under the necessity however, of supposing that the term satan here, must allude to *something*, and chooses therefore that the Sabean and Chaldean free-booters, should receive this appellation. In order to obtain the *true* SENSE of the passage then, we may read it in the following manner: "Now there was a day, when the sons of God came to present themselves before the Lord, and the Sabean and Chaldean free-booters came also among them. And the Lord said unto the Sabean and Chaldean free-booters, whence comest *thou*? Then the Sabean and Chaldean free-booters answered the Lord and said, from walking to and fro in the earth, and up and down in it. And the Lord said unto the Sabean and Chaldean free-booters, Hast thou considered my servant Job? That there is none like him in all the earth, a perfect and upright man, and one that feareth God and escheweth evil? Then the Sabean and Chaldean free-booters answered the Lord and said,—Doth Job fear God for nought? Hast not thou made an hedge about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now and touch all that he hath and he will curse thee to thy face. And the Lord said unto the Sabean and Chaldean free-booters, Behold all that he hath is in thy power, only upon himself put not forth *thy* hand. So the Sabean and Chaldean free-booters went forth from the presence of the Lord. Again

there was a day, when the sons of God came to present themselves before the Lord, and the Sabean and Chaldean free-booters came also among them, to present *himself* before the Lord. And the Lord said unto the Sabean and Chaldean free-booters, from whence camest thou? And the Sabean and Chaldean free-booters answered the Lord and said, from going to and fro in the earth, and walking up and down in it. And the Lord said unto the Sabean and Chaldean free-booters, Hast thou considered my servant Job, that there is none like him in all the earth, a perfect and an upright man, one that feareth God and escheweth evil? And still he holdeth fast his integrity, although thou movedest me against him to destroy him without cause. And the Sabean and Chaldean free-booters answered the Lord and said, skin for skin, all that a man hath will he give for his life. But put forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto the Sabean and Chaldean free-booters, Behold he is in thy hand, but save his life. So went the Sabean and Chaldean free-booters forth from the presence of the Lord, *and smote Job with sore boils from the sole of his foot unto his crown.*"

The next passsge to which we may turn our attention is Psalm 109: 4. For my love they are my adversaries, but I give myself unto prayer. Now as the original of the term adversary, (though here in the plural) is the same as that which in the sixth verse is translated, or as Mr. B. says, is left untranslated, *satan*, Mr. B. concludes that they must both mean the same thing. Indeed who ever will take the trouble to consult his "Inquiry," will find him to insist that the terms satan and adversary are synonymous. He asserts, p. 62, respecting verse 6th, that "in the Jewish mode of parallelism, a wicked man, in the first part of the verse, is the same as satan in the second." But Mr. B. cannot deny, on his own ground, that the terms *he* and *him* in this and some of the following verses refer to adversary or adversaries previously mentioned. Now, if adversary and satan, and wicked man, are synonymous, we may safely read the whole in the following manner. "For my love they

are my satans, but I give myself unto prayer. And satans have rewarded me evil for good, and hatred for my love. Set thou a satan over satan, and let satan stand at satan's right hand; when satan shall be judged, let satan be condemned, and let satan's prayer become sin. Let satan's days be few, and let another take satan's office. Let satan's children be fatherless, and let satan's wife be a widow." The reader may follow out the passage if he pleases and get the *full sense* of it according to our author.

Mr. B. invokes particular attention to his 4th Section of this Inquiry. What there is in it that demands that attention, I am unable to discover. The object is to prove, that the Jews got their notion of satan from the heathen, during their intercourse with them in the time of the captivity. I presume that all readers who are satisfied by such proofs as Mr. B. has exhibited, that the existence of the devil is not recognised in Scripture previous to the captivity, except as he dwelt in lust or desire or in the Sabean and Chaldean free-booters, will readily enough admit, that the Jews got their notion of him from the heathen. But those who are convinced, that the Scriptures taught the existence of evil spirits before the captivity, will not read his fourth section with much interest. What if the heathen did have such and such notions of evil spirits, that is no proof that the Jews had not previously notions more consistent and true.

When Mr. Balfour comes upon an examination of the evidence in the New Testament, he contrives by an artifice in which he is well practiced, to leave out of the examination a large number of passages commonly relied on for proof of the existence and agency of evil spirits. This he does by considering the passages in which satan and *diabolos* occur, leaving out those in which *daimon* and *daimonion* occur. He justifies the rejection of these passages from the consideration, by one or two sweeping and false assertions. He says, "it is well known, that the words *daimon* and *daimonion* have no refence to that being, christians call the devil, but to demons or dead men deified." "It is only with the word *diabolos*,

rendered devil we are concerned in this inquiry." He then refers us to Dr. Campbell for proof that it is well known that demons are dead men deified. And in the next chapter he quotes Dr. Campbell as saying that it is difficult to ascertain the precise idea of these words, since they are never confounded with *diabolos*. So that by his own showing Dr. Campbell is far from laying it down as a well known truth, that demons are dead men deified. The quotation from Dr. Campbell expresses no more, than what the Orthodox have generally believed, that while both the words demon and devil mean evil spirits of some character, they are not strictly speaking synonymous—no nearer so perhaps than the devil and his angels. But such false dealing as this, was sufficient for the purpose of blinding many readers, who had not the means, and many more who would not take the trouble, to detect the falsehood. But as an honest reasoner, he was bound to state what ideas the believers in diabolical agency attached to the word, and show their fallacy if he could; instead of dismissing them in the gross, with one sweeping assertion, designed to convey the idea that no one relied upon them for proof. This way of proof is more expeditious than convincing.

The meanings of the words *daimon* and *daimonion* as given in Wahl's Lexicon, are as follows—An evil angel subject to the dominion of satan—that is the same as an unclean spirit, a fallen angel, an evil spirit. In Robinson's Calmet they are made to mean, good and bad angels, but generally bad angels. And it is there further stated, that the Hebrews express demon by serpent, satan, or tempter, sheddim or destroyers. Now all the instances in which a word occurs to which standard writers give such a meaning, Mr. Balfour leaves out of what professes to be a repetition of the proofs on which the Orthodox have relied. By such a method of argument, of the fairness of which you will better judge when I rehearse some of the passages there omitted, he disposes of scores of passages which according to his plan of argument, would otherwise need consideration, and these instances contain some

of the strongest proofs relied on by any one, to prove the doctrine in question.

Some of these instances I will now adduce, requesting the reader to carry along with him, Mr. B.'s definition of *daimon*, viz: dead men deified, and see how it will apply. Matt. 9: 32. As they went out behold they brought to him a dumb man, possessed of a devil (dead man deified.) And when the devil (dead man deified) was cast out, the dumb spake, and the multitudes marvelled. But the Pharisees said, he casteth out devils (dead men deified) by the prince of devils (dead men deified.) Here the historian tells us, not only that the man was dumb but that he was possessed of a devil, and that the restoration of his speech was the result of the devil's being cast out. And Mr. Balfour has so disposed of the subject, as not to have told us the reasons why we should not believe it. Again, Luke 8: 26. And when they went forth to land, there met him out of the city, a certain man which had devils of a long time, and wore no clothes, neither abode in any house, but in the tombs. When he saw Jesus he cried out, and fell down before him, and with a loud voice said, what have I to do with thee, Jesus thou Son of God most high? I beseech thee, torment me not. For he had commanded the unclean spirit to come out of the man, For oftentimes it had caught him, and he was kept bound with chains, and in fetters, and he brake the bands, and was driven of the devil into the wilderness. And Jesus asked him saying, what is thy name? and he said legion, because many devils were entered into him. And they besought him, that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountains, and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine.

These will serve as examples of passages, where evil spirits are spoken of under the name of *daimonion* or *daimon* and which are omitted by Mr. Balfour; because, he tells us, that it is well known that these words have no reference to

that being, christians call devil, but to demons or dead men deified. Surely if this fact were well known, Mr. B. should have exhibited some of the grounds of that knowledge. Because with the books before him, that he occasionally quotes, it must be well known to him, that his opponents have not attained to that knowledge, and will require the proof. And it is much to be regretted, that he has not tried the force of his methods of interpretation, upon these passages—since their testimony is so full and explicit, that we are at a loss to conceive how a plausible evasion could be made out.

One fact which should convince Mr. B. of the disingenuousness and insufficiency of his method of disposing of these passages, is, that in some instances the word demon is made to mean essentially the same as satan or beelzebub. In Matt. 12: 22, we have an account of Jesus casting out devils (demons) and the pharisees attributing it to beelzebub and of Jesus replying—If satan cast out satan he is divided against himself, and how can his kingdom stand? And if I by beelzebub cast out devils, how do your children cast them out? Here demon, satan and beelzebub are used as in such a sense synonymous, that when demons are cast out, satan is said to be cast out, in such a sense that the casting out of demons is at least the casting out of satan's angels. Then in Acts 10: 38. Peter in allusion to Christ's practice of healing demoniacs, says —who went about doing good, healing all that were oppressed with the devil, (*diabolos*)—as if those possessed of demons, were oppressed with the devil, as if the influence of demons and the influence of the devil were the same influence.

Now with regard to the question, whether evil spirits were actually present, in those said to be possessed with the devil, I have a few considerations to advance. And as Mr. B. has passed this subject in silence, I am under the necessity of conjecturing what objections he would advance to the doctrine of real possessions. This necessity I regret, inasmuch as our opponents are supposed to be the best able to frame their own objections. Though he has asserted, that it is well known that demons are dead men, and hinted at no oth-

er meaning as possible, I will not hold him to the necessity, and absurdity of carrying out this meaning, through all the passages where it occurs. I will rather suppose this is a matter, which he did not go into. The folly of such an interpretation, would be seen at once, if you were to substitute dead men deified, in all cases where the word demon occurs, in the passage respecting the Gadarene demoniac. But I will take the most plausible evasion, that I have ever seen advanced. And that is, that these persons were not really possessed of devils, but only supposed to be so by a superstitious people. And that Christ and the sacred historians employed language, in compliance with popular usage and belief, without countenancing or discountenancing that belief. This is a notion into which writers of much respectability for talents have fallen. But the talents they have employed in its defence, have served to show out more completely its unsoundness. They will have it, that Christ spoke of men being possessed of devils, as we use the word lunatic, which in its etymology means moon-struck, for one who is mentally deranged. And that evil spirits had no more agency in the diseases which Christ cured under the name of demoniacal possessions, than the moon has in cases of lunacy which now occur.

But one difficulty in the way of this theory is found in the fact that demoniacs, at once, and in some cases without any previous knowledge of Christ, address him as the Messiah. This did the two which met Christ in the country of the Gergesenes. They were strangers to him, and his fame, exceeding fierce so that no man could even pass them safely, and upon the first meeting of Christ, they cried out—What have we to do with thee, thou Son of God? Here must have been some supernatural agency, in imparting to these delirious men if they were only delirious, the knowledge which they had of Christ. And it is no easier to suppose they had the spirit of prophecy, than that they had the spirit of the devil. One or the other it must have been. A similar instance is recorded in Mark 1: 23. And there was in their synagogue a man with an unclean spirit; and he cried out, let us alone; what

have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. Now if this man were a mere lunatic, whence had he this knowledge? If he were deranged, his knowledge did not come by natural process, by reasoning from the evidence then before the people, that he was the Son of God.

The sickness of the blind and deaf men, mentioned in Matt. 12: 22, is attributed to satan by Christ himself. He told his opposers, that if he cast out devils in that case by Beelzebub, then we have the absurdity of satan casting out satan, which is as much as to say, that satan was cast out when the demonized man was healed. Nor can it with truth be said, as it has been sometimes suggested, that this was a mere *argumentum ad hominem*, reasoning on the ground of his opponents, without admitting it. For it is not suggested in the objection of the Pharisees that the beings that were cast out were satan. But Christ goes beyond their suggestion, and says if satan cast out *satan*. It is Christ and not the Pharisees that makes the casting out of demons, the casting out of satan. And of the woman who had been sick eighteen years, he said, satan bound her. Now suppose that when Christ cast out devils, and when he addressed the demons themselves, and commanded them to depart, he at the same time knew, that the disease was entirely natural, and that devils had nothing to do with it; there was not the mere use of a customary expression, which use had sanctioned; there was a direct confirmation of an erroneous opinion. And the opinion, if it was an error, was according to Mr. B. one of great magnitude, so great as to require a whole chapter of Mr. B. to display all the evils thereof. But if this belief be an error, and one so mischievous, is it not surprising that among all that is said in relation to the subject at least apparently giving countenance, not one clause or word is any where thrown in to intimate that there was no intention to give countenance, to the belief in question.

Recur now to the passage already quoted from Luke, describing the demoniac in the country of Gadarenes. Here the demon is represented as speaking repeatedly, and offering a

request! If the demoniac was under the influence of a mere natural distemper, what was it that asked permission to enter the swine? The distemper? The supposition is absurdity. The man himself fancying that the spirit spoke through him? Then why did Christ who came to establish truth make such an answer as would go to confirm the spectators in a serious error? Then went the demons out of the man, and entered into the swine. Who or what went out of the man into the swine? The man himself? Did he go out of the man? Was it the distemper? That did not ask liberty to go. Turn which way you will, you cannot evade the necessity of understanding it of real evil spirits.

Again, when Jesus had rebuked the evil spirit who had uttered his name, it is said, He came out of him, and hurt *him* not. And why does he say it hurt him not, if nothing is meant but a natural disease? Is it wont to hurt a man to be cured of a natural disease? Would a writer having the spirit of inspiration or the spirit of common sense, think it worth his while to inform us, that such a man was not hurt by being set clear of his disease? But if the writer understood the matter as of the ejection of a devil, that in other cases is said to have cried out and rent the patient sorely on coming out, it would be natural for him to inform us of this circumstance. Take now this passage just alluded to—The spirit cried and rent him sore, and came out of him. Now what cried? The disorder? Then the disorder, to wit deafness and dumbness, a disorder by the way not given to crying, cried out and rent the man, and took away his strength, and left him as dead. Was it the man himself that cried? Then the man cried, and rent himself, and—came out of himself.

And if cases of demomacal possessions were only natural diseases, what will you do with those instances where distinctions are made, as in this?—And he ordained twelve, that they should be with him, that he might send them forth to preach and to have power to heal sicknesses *and to cast out devils.* If possessions of the devil were only sicknesses, why is the addition thus made, after the whole story is told? Say if

you please, the latter clause is meant for a particular kind of disease. Then it would be about equivalent to this—to cure sicknesses, and to cure fevers. That is by no means a natural mode of expression.

This kind of proof might be much more extended, but it is needless. I consider myself now warranted in taking it as an incontrovertible fact, that there were cases in the time of Christ, wherein persons were really afflicted by the agency of evil spirits. I do not consider it essential to maintain that the Jews never ascribed to their influence, diseases which were in fact merely natural. While they saw many cases of real and indisputable possession of the devil, they might suppose these cases to be much more numerous than they were, as men now attribute many temptations to the devil, which have their origin in their own lusts. It being once proved that there were cases of demoniacal possession, that proof is not invalidated, should it be shown that some of the diseases attributed by the people to demons, were natural distempers. Because Christ would not be interested to correct their mistake in individual cases, while their belief as to the general fact of such demoniacal agency, was well founded. If it be true that persons were ever afflicted in the manner described in the New Testament, if descriptions there given of ejecting demons, are descriptions of realities, the whole of Mr. B.'s scheme is upset by a class of proofs, which he has seen fit not to notice. But surely it is not competent for Mr. Balfour to assert, without any examination, that in no instance we are authorized to believe that men are possessed of the devil. He knows, if his reading has been such as at all to qualify him to write on this subject, that his opponents generally insist as much on the agency of evil spirits in the case of demoniacs, as in any other case. And as an honest reasoner, he should have met them on that ground.

I shall now examine some of the passages on which he has commented in order to divest them of the doctrine of the reality of evil spirits. The first is that in relation to the temptation of Christ. The objections which he quotes from Farmer,

I take to be correctly quoted, but as they are built on the rationalist assumption, that reason should sit in judgment on what the Bible *ought* to teach, and is at liberty to reject this or that, as not taught, when the plainest language asserts it, if it do not consist with our antecedent opinions of what is reasonable, instead of simply inquiring by the uses of the general rules of language, what is the meaning of the writer, I do not consider myself called upon particularly to notice them. The admission of such a principle is a departure from the legitimate principles of interpretation, and from such principles as Mr. B. himself has tacitly acknowledged through the main part of the discussion. The question is not whether it "comports with the dignity and sanctity of the Redeemer to be seen in conference with satan," nor any of a thousand such questions as might be started, but what saith the sacred record? If that be intelligible and true, the Redeemer was found, while in his voluntary humiliation, in many positions which to Mr. Farmer's mind might not seem to comport with his dignity and sanctity. All the objections here stated are therefore irrelevant to the question, what does this passage inculcate respecting evil spirits?

Mr. B. makes the tempter here a personification of three distinct things. In the first part of the story, he makes the devil to mean hunger; in the second, flesh and blood; and in the third, worldly grandeur. The first difficulty I have to suggest to this way of interpreting the passage is, that the occurrence of personification in such a narrative, and in such a connexion, is an absurdity without a parallel. Personification the most perspicuous of all figures, never occurs in any writings, sacred or profane, where it is possible to doubt whether the sense be figurative. Mr. B. is challenged to find another instance in the whole compass of written composition, where personification is introduced, in a manner so obscure, as to be mistaken for the literal sense. If this be an instance of personification it is marvellous that the study of the Bible for eighteen centuries by many of the most accomplished scholars, has never until now revealed the fact. And then what in-

creases the difficulty is, that this personification is not true to itself, but that it assumes any and every shape, to elude detection or to suit the convenience of the interpreter. In the case before us it becomes three distinct things in one story. We have on the principle supposed, a devil so accommodating, as to become now lust or desire, now the Sabean and Chaldean free-booters, now hunger, now flesh and blood, now the glory and grandeur of the world, now the persecuting Jews, now the rigidity of the back bone, now dead men deified, and any thing that the exigences of a desperate cause demand. To be convinced that this is an unwarrantable use of language, take any other word frequently personified, and see if it is capable of thus expressing different things? Take for instance Death. This has sometimes the properties of a living person ascribed to it, and is sometimes addressed as a living being, as —O Death where is thy sting? Destruction and Death say we have heard the fame thereof with our ears. Death is represented as riding upon a pale horse. Here are three instances, very diverse in which the same object is personified, and you see that the object still remains the same in all.

But let us see how these three devils figure in the passage before us. It should read to give us the *sense* (?)—Then Jesus was led up by the spirit into the wilderness, to be tempted of three devils, hunger, flesh and blood, and the grandeur of the world, and when he had fasted forty days he was an hungered. And when hunger came to him hunger said unto him, if thou be the Son of God, command that these stones be made bread. Jesus said unto hunger, it is written man shall not live by bread alone. (Exit hunger.) Then flesh and blood taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down, &c. and Jesus said unto him, it is written again (why *again* if he is addressing now another person) thou shalt not tempt the Lord thy God. (Exit flesh and blood.) And worldly grandeur taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, (worldly grandeur must have had powerful op-

tical instruments) and saith all these things will I give thee if thou wilt fall down and worship me. Then saith Jesus unto him, get thee hence, worldly grandeur. For it is written thou shalt worship the Lord thy God, and him only shalt thou serve. Then worldly grandeur left him, and the angels came and ministered unto him. And as angels must be the opposite of devils, and as Mr. B. seems not to believe in any spiritual beings, by that name, I suppose these angels were the opposites of the three devils above named whose exploits we have considered,—that is, fulness of bread, spirituality of mind, and worldly poverty and degradation. These angels came and ministered to him. What beautiful and lofty sentiments are here set forth, and with what finished drapery are they clothed! Here we have flesh and blood pleading to be cast down from the pinnacle of the temple; as though flesh and blood delighted in such exercises and could artfully misquote the scriptures, to procure the desired privilege.

Luke 10: 18. And he said unto them I beheld satan as lightning fall from heaven. Here Mr. B. gives us to understand that satan must be used in a tropical sense, for human adversaries of the gospel, because, serpents and scorpions in the context are used figuratively. I will quote it in its connexion. And the seventy returned again with joy, saying, even the devils are subject unto us through thy name. And he said unto them, I beheld satan as lightning fall from heaven; Behold I give you power to tread on serpents, and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Now suppose serpents and scorpions, were used figuratively, there is nothing which would imply that satan was. But they are not used figuratively, the passage is most plainly parallel to that in Mark where similar privileges are conferred in these words,—In my name shall they cast out devils, and they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them. Now this had a literal fulfillment. They did speak with new tongues, as on the day of pentecost; they did take up serpents unhurt, as in the Island of Melita. So Mr.

B.'s attempt to prove a figurative sense fails in both premises. But this reasoning is followed up by such a question as this. "I would ask how many fallings from heaven satan has had; for he fell from heaven before he tempted eve, and fell again it seems while the seventy disciples were on their tour of preaching. But how did he get to heaven to make that second fall, and while there, was he walking over the earth seeking whom he may devour?" Mr. B. has here amused himself with one of his own mistakes. The passage does not say that he fell while they were on their tour of preaching, but evidently refers to his original apostacy and fall. As Mr. B. seems here to assume with so much assurance that his opponents must receive the interpretation of this passage which he imputes to them, I will quote from so common a book as Scott's Family Bible. A book that probably coincides with, and influences the opinions of the orthodox more extensively than any other uninspired book: "When therefore they returned to him, (doubtless at the time and place appointed) they told him with joyful surprise that not only diseases, but even devils had been subject to them through his name. Our Lord, however, pointed out far more valuable blessings to be conferred on his disciples. He observed he beheld satan fall as lightning from heaven. Satan had thus instantaneously been cast down from heaven, *on his original apostacy.* And his usurped dominion on earth, with the idolatrous worship which he had devised to establish, was about to be thrown down in the same sudden and surprising manner, by means of the gospel preached to the nations, in which the seventy disciples should in a short time be employed. So that their success in casting out devils, was only an emblem of a far more decisive victory, which they and their coadjutors and successors would by his power obtain over satan, the ruler of the whole multitude of evil spirits." Does this make it appear that satan had had so many falls from heaven?

And now Mr. B. will you be so good as to tell, when it was that the adversaries of the gospel fell from the political heavens, of which you speak, before the apostles,—when it was that

"all the cunning and powerful adversaries of the gospel were so hurled from their seats of political power?" Was not political power during all the lives of the apostles, and for many centuries after, and for the most part till this day, the leading engine of opposition to the gospel? The gospel wrought its way in spite of political power, steadily arrayed against it, till the days of Constantine, and then it was received within the friendly embrace of this power, only to be palsied and crushed the sooner. Mr. B. would do well to have some care to have his interpretations tally with historical facts.

Luke 13: 16. Ought not this woman, being a daughter of Abraham, whom satan hath bound, lo these eighteen years, be loosed from her bonds on the Sabbath day? Here and in some of the succeeding passages I shall quote from the above named writer in the Christian Magazine. "In this passage Mr. B. makes the cause and the effect, the agent and the action, one and the same thing. He makes the spirit of infirmity, not only the satan who bound the woman, but the bond with which she was bound. Accordingly satan must have bound this woman *with himself*, for eighteen years. Now as satan who bound her, and the infirmity with which she was bound, were one and the same, the passage may read thus:—Ought not this woman being a daughter of Abraham, whom the spirit of infirmity hath bound with the spirit of infirmity, lo these eighteen years, be loosed from this spirit of infirmity on the Sabbath day? Again, Mr. B. says, this complaint, medical men have called the rigidity of the back-bone. The rigidity of the back-bone, therefore, according to Mr. B. was the satan who bound the woman, and the satan with which she was bound. The passage then, may read thus—Ought not this woman, being a daughter of Abraham, whom the rigidity of the back-bone hath bound with the rigidity of the back-bone, be loosed from this rigidity of the back-bone on the Sabbath day? But Mr. B. says, 'let us suppose that satan positively was the cause of this woman's disorder, what follows? It follows that our Lord neither on this nor any other occasion warned men against his great power and malignity; nor were the people half so much alarmed as they

would have been if a wild beast had visited their neighborhood.' How this conclusion follows from the premises, is a matter which puzzles me much. Whether Christ did or did not warn his hearers against the power of the devil, is a question of fact to be judged of by those who read the Bible. But it *does not follow* that he did not warn them, from the fact that satan was the cause of this woman's disorder. The premises and conclusion never saw each other,—they do not belong to the same country. Mr. B. further says, 'whoever contends that satan bound this woman, ought to contend that all persons so bound now, and why not all diseases, are inflicted by him.' With just as much reason might you say, that because certain effects were wrought, in the time of Christ, by a supernatural agency, therefore all effects in the material world are miracles. Because the bread was multiplied to feed five thousand by a miracle, so all bread comes into being by the touch of a miraculous hand. Because the apostles learned Greek by a miracle, therefore Mr. Balfour's Greek came by supernatural illumination. Now it by no means follows, that because while he was upon earth, who came to destroy the works of the devil, satan was permitted to exhibit his malignant agency more visibly, by spending it upon the *bodies* of men, in order to afford an opportunity the more strikingly to display the Redeemer, in his whole capacity of turning men from darkness unto light, and from the power of satan unto God,—it by no means follows that the same phenomena must be exhibited at all times. The exercise of a little common sense would have saved the labor of such an argument.

"Luke 22: 3. Then entered satan into Judas surnamed Iscariot, being of the number of the twelve. On this passage Mr. B. says—'Well, what satan entered into Judas? I answer *the spirit of opposition to Jesus, and the secret purpose to betray him.*' In order to get the true sense of the verse therefore, we must read it—Then entered *the spirit of opposition to Jesus, and the secret purpose to betray him*, into Judas surnamed Iscariot, being of the number of the twelve. John 13: 27. And after the

sop, satan entered into him. Here Mr. B. says, 'What satan now entered into Judas? For it is said in the preceding passage that satan entered into him. I answer, *his fixed determination to execute his purpose.* This purpose is called satan entering into him, Luke 22: 1—7. And the devil putting it into his heart, John 13: 2.' We may therefore read the several passages in the following manner—John 13: 27. And after the sop his fixed determination to execute his purpose entered into him. John 13: 2. And supper being ended his *secret purpose to betray him* having now put it into the heart of Judas Iscariot Simon's son *to betray him.* Luke 22: 3. Then entered his secret determination to execute his purpose into Judas surnamed Iscariot being of the number of the twelve. It seems then according to Mr. Balfour's metaphysics, that the secret purpose of Judas to betray Christ, put it into his heart to betray him. And that his *fixed determination immediately to execute his purpose,* entered into him, and instigated him immediately to carry his determination to execute his purpose into execution. This appears evident, because Mr. B. within one page, and in commenting on that same passage, uses determination instead of purpose, and makes it mean the same thing. Mr. B. then certainly interchanges purpose, design and determination, and makes them all mean the same thing. It seems that the determination of Judas enters into him to execute his purpose, and his purpose puts it into his heart to execute his design, and both his purpose and design instigate him to execute his determination. This must either be a *tri*-devil, or else one devil enters into Judas to execute another devil. In either case we think it surpasses even Ezekiel's vision of a wheel within a wheel, and outdoes every 'christian devil,' and every 'orthodox devil,' of which we ever heard or read.

"2 Cor. 11: 14. And no marvel; for satan himself is transformed into an angel of light. On this passage, Mr. B. endeavors to prove as in other places, that satan means the 'unbelieving and persecuting Jews.' In order to get the true sense of the apostle then, we must read this and the following

passage thus—And no marvel, *for the unbelieving and persecuting Jews* himself is transformed into an angel of light.

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness. Mr. B. says also that the term satan, means unbelieving and persecuting Jews, in the following passages, which I will read according to his translation. 2 Cor. 2: 7. And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of the *unbelieving and persecuting Jews*, to buffet me, lest I should be exalted above measure. 1 Thess. 2: 18. Wherefore we would have come to you, even I, Paul, once and again, But the unbelieving and persecuting Jews hindered us. 2 Thes. 2: 9. Even him whose coming is after the workings *of the unbelieving and persecuting Jews* with all power and signs, and lying wonders. 1 Tim. 5: 15. For some have already turned aside after the unbelieving and persecuting Jews. Rev. 2: 9. I know thy works and tribulation and poverty, (but thou art rich) and I know the blasphemies of them which say they are Jews and are not, but are of the synagogue of the unbelieving and persecuting Jews. Rev. 3: 9. Behold I will make them of the synagogue of the unbelieving and persecuting Jews which say they are Jews, and are not, but do lie, behold I will make them come and worship before thy feet.

"1 Peter 5: 8. Be sober, be vigilant because your adversary the devil as a roaring lion walketh about seeking whom he may devour. Here Mr. B. says, 'It is confidently believed by many good people, that this devil who walketh about like a roaring lion, is a fallen angel or malignant spirit. But I ask how is such a belief to be reconciled with his having his abode in hell, with some in the air, and others his tempting men in all parts of the earth at the same time? Such a belief is contrary to all facts and experience. Did ever any person see the devil in the shape of a lion, hear him roar, or is an instance on record in the history of mankind, of one being devoured by him? Such idle, childish stories have been told of the devil,

but what man in our day gives the least credit to them?' After this taunt and long and labored criticism, Mr. B. comes to the conclusion that the devil here means the persecuting Jews. The passage therefore, according to Mr. B. should stand thus—Be sober, be vigilant, for your adversary, the persecuting Jews, as a roaring lion, walketh about seeking whom he may devour. But I ask, how is such a belief to be reconciled with the Jews having their abode at Jerusalem, with some that the devil is the principle of evil personified, and even with Mr. B. himself, that the devil was '*Judas' fixed determination to execute his purpose?*' Such a belief is contrary to all facts and experience. Did ever any person see either of these devils, in the shape of a lion, hear him roar, or is an instance on record, of one being devoured by him? Such idle and childish stories are repeatedly told by Mr. B. and by other Unitarian, Universalist and Infidel writers. But what man who believes the Bible gives the least credit to them?

"John 8: 44. Ye are of your father the devil and the lust of your father ye will do; he was a murderer from the beginning, and abode not in the truth. On this passage, after quoting and misapplying Professor Stuart, (who by the way proves nothing to Mr. B.'s purpose) Mr. B. finally concludes that the devil here referred to, means *lust*. So we have it, ye are of your father the lust, and the lusts of the lust ye will do. Lust was a murderer from the beginning and abode not in the truth, because there is no truth in him. When lust speaketh a lie he speaketh of his own, for lust is a liar and the father of it. We may remark here, however, that our Saviour is addressing those very persecuting Jews, whom Mr. B. in other places calls the devil and Satan. Now as these Jews were of their father the lust, it seems that one devil begot another devil, who went about like a roaring lion seeking whom he might devour. We may be assured therefore that Mr. B. not only teaches the true doctrine of devils, but gives us the history of the whole progeny in chronological order. But in order to enjoy a little more light on this subject, we will endeavor once more to open our

understandings to Mr. B.'s metaphysics. It is evident that the Jews must have lusted before their lusts could have had any influence. This appears from Mr. B.'s own declarations. For in order to illustrate his comment upon this passage, he proceeds to quotes our Saviour's address to the Jews. Ye do the deeds of your father. What father? Asks Mr. B. What they had seen or learned from their own evil lusts or passions. According to this, the Jews must have begotten their lusts, and their lusts must have begotten the Jews. So we may read it,—Ye are of your father the lusts, and the lusts of your lusts ye will do, your lusts *was* a murderer from the beginning, and abode not in the truth, because there is no truth in your lusts. When your lusts speaketh a lie, he speaketh of his own, for your *lusts is* a liar, and the fathor of it. Surely Solomon did not live in our day. He declared that there is no new thing under the sun. But if his happy lot had been cast in these days of 'interpretation,' he might learn from Mr. B. that the parents begot the children and the children begot the parents."

But here we must finish the examination of particular passages, not however for want of the wherewith to entertain the reader with our author's novelties of interpretation equal to any thing yet exhibited in the language of the writer above quoted. We need not marvel that our author is somewhat given to change, since he had been so much harrassed by lust and fixed determinations to bring himself before the public and many other devils of which we cannot now speak particularly. We confess, however, that it is not a little surprising how Mr. B. should be able to make such a display of profound erudition in the oriental languages, while the translators of our English version were mere blockheads and gross pedants. But such things have happened before, and even a pedagogue would stand pre-ominently learned in the midst of gaping rustics while

> "Still they gazed and still the wonder grew
> That one small head could carry all he knew."

Mr. B.'s next chapter consists of objections to the existence

and agency of evil spirits—which we will notice in numerical order.

Obj. 1. "No distinct account is given in scripture of an angel of God, sinning in heaven, and thereby becoming a devil, and on account of which he was cast out of it." If Christ's assertion that he beheld satan as lightning fall from heaven—and if Peter's assertion that God spared not the angels that sinned, and cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment—and if Jude's assertion that the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day, will not satisfy Mr. B. they will probably be sufficient for every unprejudiced mind.

Obj. 2. "If it be true that an angel fell from heaven, and has been walking about in the world for near six thousand years, how it is accounted for, that no sacred writer asserts, that any person ever saw him, or had personal intercourse with him." That men have had no intercourse with evil spirits, from the time of Eve till now, and that none are to have a habitation with the devil and his angels, is the very thing for Mr. B. to prove, and not to assume, and then convert into an objection. If Mr. B.'s difficulty is that no person has ever seen and conversed with the devil, he should recollect that no man hath seen *God* at any time. Yet I think he professes to believe there is a God.

Obj. 3. "If an angel fell from heaven before the sin of our first parents, how do our orthodox brethren account for the fact that the Jews, to whom are committed the lively oracles of God, were obliged to go to Babylon to get information about such a being." The question was once started in a philosophical circle where Dr. Franklin was present—How do you account for the fact that a barrel filled with ashes will contain as much water, as if there were no ashes in it? After this and that man had given a learned opinion, the question came to Dr. Franklin. And he ended the investigation at once by

enquiring, *whether it be a fact.* So Mr. B.'s "*orthodox brethren*" will first wish to be satisfied *as to the fact*, before they attempt a solution. Any man, orthodox, or heterodox who undertakes to account for all of *Mr. B.'s facts* without such a previous question, will soon find himself in difficulty. Nor will any of Mr. B.'s orthodox brethren be driven to conviction of this fact, by all the learning spent by him in proving that the Jews went to Babylon, and that the Babylonians believed in the existence of evil spirits.

Obj. 4. "It is a notorious fact not easily accounted for, that people in these days, make a very different use of the terms devil and satan from what were made in the days of the inspired writers. In old times people swore by the name of God, and cursed each other by their gods, but no one seems to have known how to swear by satan, or the devil." Surely Mr. B. has as much need to account for this fact as any one: for profane swearing, and taking of the devil's name in vain, is, to to say the least, quite as prevalent, and quite as little rebuked, in Universalist as in Orthodox circles.

Obj. 5. "The Old Testament is often quoted in the New and quoted to show what was the faith of believers during that dispensation. But it is never quoted or alluded to, showing than any of them believed the devil to be a fallen angel." This is another of Mr. B.'s apocryphal facts, which will be credited or not, as his interpretations are received or not. But suppose we admit it. There are many things in the Old Testament which are not in the New, and many things in the New which are not in the Old.

Obj. 6. "It is a fact that in every country where the bible is not known or not studied where it is known, these superstitious notions have prevailed concerning witches, evil spirits, ghosts and the devil. And just in proportion as it has been known and studied, these have gradually been exploded and renounced by the people." Here I am happy perfectly to agree with Mr. B. as to the general fact stated. But some of his examples are unfortunately selected, being rather excep-

tions than illustrations of the general rule. He instances the case of our Puritan fathers, and refers particularly to Mather's Magnalia, while there never was a race of men who had a more thorough acquaintance with the scriptures than these same puritans. And does the *Rev. Mr. Balfour* boast of his thorough acquaintance with the scriptures, compared with that of Mather!! His attainments are those of the merest *baby* in the comparison—yea, few men in modern days can begin to compare with this same Mather, in respect to biblical acquisitions. And yet such is the arrogance of literary coxcombs, that *Mr. Balfour* can speak contemptuously of Mather. And then who are these Universalists that issue such boasts of their thorough acquaintance with the scriptures? Where did they come by all this knowledge? Are their means of biblical learning more elevated, more abundant, or more assiduously applied, than those of other denominations? How many of their ministers are even able to read the bible in its original languages? Yea, how many of those among them who pretend to publish criticisms in these languages, are able to read the Greek Testament without the aid of a Lexicon or translation? It is really amusing to hear pretensions to a monopoly of biblical science, coming from such quarters, and a threatening to pour daylight in upon the ignorance of the rest of the world, and to bring in such a brightness, that our children will blush that they had such ignorant and superstitious fathers. Mr. Balfour, we pray, we beg, we beseech of you, not to do it!! Spare us a little—forbear to pour the full orbed splendors, the scorching radiations of your science all at once upon us!!

Obj. 7. "It is also a fact that the common opinions entertained of the devil are at variance with other plain and acknowledged truths of the bible." As for instance the devil's tempting men to sin. Then is the bible plainly at war with itself. But here Mr. B. refutes his own objection by citing some passages to show that the same things are sometimes ascribed to God, to the devil, and to men; and this fact obviates

all the difficulty that he makes out of the assertion of James, that every man is tempted, when he is drawn away of his own lusts. For the devil cannot operate on the mind to its injury, but through its own lusts.

Obj. 8. "It is also a fact that men in sinning are never conscious of the influence of the devil upon them." And this is very true, and for a good reason. For in vain is the net spread in the sight of any bird. But does our unconsciousness of satanic influence disprove it. Is Mr. B. conscious of that agency of God in which he lives and moves and has his being? Can he feel the touch of the invisible hand, that expands his lungs, and propels his blood? yet I suppose he does not doubt of that agency.

Obj. 9. "It is also a fact that the common opinions entertained of the devil, whether right or wrong, are the effect of early education, and popular opinion." It may be so; but such a fact is no proof of the right or the wrong of the opinions. Most of the right opinions we have in religion came to us originally through such sources. And some Universalists get their opinions from early education, though none would rely on such a proof of their falsity. Is it not rather strange, that all the rationality and freedom from bias, and all the unprejudiced examination of the scriptures, should be on the side of the Universalists?

Obj. 10. "The last fact which I shall mention is, that allowing the personal existence of the devil fully proved, it is beyond all doubt that he had been much misrepresented and his character abused by many christian people." It may be so, and it is very kind in Mr. B. to undertake his vindication. May he have all success in this part of his learned labor. "Give the devil his due." But I see not what this has to do as a "fact showing that the devil is not a fallen angel or a real being," yet it is so called in the heading of the chapter. Many persons have been abused and yet they retain a personal existence.

Mr. B's reply to objections anticipated by himself, I am not interested to notice. It embraces few if any of the arguments which an intelligent believer of satanic agency would use.

His last chapter is employed in painting the ill effects of a belief in the existence of satan, and in ranting and railing against orthodox views in general. Now the effects of orthodox doctrines may be very bad *in his esteem*, and yet these doctrines still be found in the word of God. And it is therefore not needful to controvert him here. But if the question turned on the effects of the respective systems, it is to be hoped that orthodoxy would not shrink from a comparison with Universalism.

CHAPTER XI.

CREDULITY OF THE DISCIPLES OF BALFOUR.

A CAREFUL observer of the different systems of religious error will generally find them the most wanting in respect to those things, wherein their pretensions are highest. The Infidel boasts of a great enlargement and deliverance from superstitions, but if the biography of many of the leading Infidels can determine the matter, infidel character is especially prone to superstitions. Infidels are fond of dwelling upon and magnifying the existing differences among Christians, on questions with regard to religion and morals, while the writings of Infidels on these subjects, furnish one complete mass of contradiction and jargon. No class of persons make higher pretentions to *candor* than Infidels, and none violates its plainest rules more egregiously. None accuse their opponents more largely of *credulity*, while the charge of credulity attaches with unanswerable force to the Infidel. The compass of infidel credulity is thus vividly set forth in the language of Horne —"They admit that a few illiterate Jews devoted to a national religion, conquered their prejudices, and published a universal religion, which was free from the numerous rites and ceremonies of their nation, that they taught religious and moral doctrines, surpassing the wisdom of the highest heathens—subdued the power and policy of Jews and Gentiles—speedily propagated their tenets among many nations, and conquered the pride of learning, without divine assistance. The opposers of revelation admit that many persons united in propagating a forgery which produced them no advantage, and that not one of them was induced, either by promises or threats, to betray a plot, or disown a testimony which exposed them to in-

conveniences, to insult, imprisonment, tortures and death—that impostors were attached to virtue, and voluntarily endured every evil, in order to propagate opinions that were beneficial to society, but detrimental to themselves—that bad men reformed the religion and manners of all nations, or that good men attempted it by fraud and imposture. They admit that a few ignorant fishermen were able to make proselytes in opposition to power and prejudice, to eloquence and learning,—that crafty men chose for their hero a crucified malefactor, and suffered every evil in order to establish the religion of an impostor who deluded them by false promises, if he did not rise from the dead." Yet these are the men who pity the credulity of all the world except themselves. Universalism makes equally large pretensions to deliverance from superstition, and credulity. But it were easy to show, that few are more credulous than he who admits the various tenets embraced in that system. The truth is, that as when the heart of man throws off the pressure of moral restraints, it becomes the more a slave to lust, exchanging deliverance from the fear of God, for bondage to satan;—so the understanding, when it exchanges the dominion of truth for that of error, affects to rest on a more solid basis than before, while leaning on the most airy delusion. The man congratulates himself on his rationality, his ability to make the word of God harmonize with an improved philosophy, and feels the sincerest pity for those who can be so credulous as to satisfy themselves with vulgar opinions; while in fact, all he has gained is, that *strong delusion to believe a lie.* He has come to such a state of mind, that the greatest absurdities can be devoured on the one hand, and the most cogent reasons despised on the other.

Having examined at some length, the most material of Mr. B.'s views and interpretations, I have thought best here to go back, and get some illustrations of the credulity of those who embrace the system of Universalism, according to Balfour. In the first place, that so large a part of the Bible should relate to the destruction of Jerusalem, is a matter that requires some credulity to digest. I have deemed it worth the while to be-

stow some labor, and patience in order to ascertain, how much of the New Testament is made, in the books of Messrs. B. and W. before me, to refer to the destruction of Jerusalem and the national calamities connected with it. For this purpose I have selected the gospel according to Matthew, and undertaken to analyze it with reference to this question. I have divided this gospel into three parts—those passages which contain the mere narrative of the historian—those which contain the discourses of Christ, and are made to refer to the destruction of Jerusalen, and the national judgments connected with it—and those containing such of Christ's discourses as have not been made to refer to that event. I have done this, that it may be seen how much of this gospel is left after taking out all that they refer to that event. And I have chosen this Book as a fair specimen of the other gospels,—presuming that the proportion so referred in them also, will not materially differ.*

By this examination it appears, that by the amount of one chapter more of the preaching of Christ, reported in Matthew's Gospel, respects the destruction of Jerusalem, than was employed on all other subjects. Before we can admit the interpretations of these men, we must bring our minds to believe that Christ in his discourses said more about the destruction

*The whole of the first and second chapters contain the genealogy and history of the birth and childhood of Christ, and must be placed under the head of narrative. The third chapter, giving an account of John the Baptist, and his preaching, and the baptism of Christ, is all narrative, except that portion which is a report of John's preaching. This, though not one of Christ's discourses, may with no unfairness as it relates to this enquiry be counted with them. And these verses are by Mr. W. p. 1, made to refer to the destruction of Jerusalem. The fourth chapter, contains the narrative of the temptation of Christ, and of the calling of his disciples; and is all narrative. The fifth, sixth and seventh, contain the sermon on the mount. None of this is narrative, except the first two verses of the fifth and the last two of the seventh. Chap. 5, verses 21—26 is referred by Mr. B.'s Inq. p. 135 to the destruction of Jerusalem. Verses 27—30, p. 137 is referred to the same. Chap. 7: 15—20 Mr. W. p. 25 refers to the same. 21—27 Mr. W. p 28 refers to the same. The next chapter is all narrative, except verses 11 and 12: and these Mr. W. refers to the destruction of Jerusalem. Of chap. 9, all narrative except 12—17. And

of Jerusalem, than he said in preaching of the gospel. For Mr. B. admits that this kind of discourse was not preaching the gospel. In his first Inquiry, p. 200 he says, "In all the texts where he (Christ) speaks of hell, he was not preaching the gospel, but addressing the Jews about temporal calamities coming on them as a people." According to this principle, Christ preached but very little Gospel. Then if these writers had given us a complete commentary of the whole gospel of Matthew, they would have found the same necessity of referring no small portion of what they have left us for gospel, to the destruction of Jerusalem, and so making it no gospel. Almost all that they have commented on, they have thus ungospelled, and what reason have we to believe that they would spare the rest? Now were I called upon to give credit to the views of this class of commentators, I should here be stumbled at the threshhold—should deem it a bold tax upon my credulity, to be asked to believe, that the great subject of Christ's preaching was found in the destruction of Jerusalem, that spiritual and immortal interests were a mere circumstance, an incidental adjunct of the other. And if I ever succeeded in digesting the monstrous absurdity, I would be honest enough to call things by right names, and label the New Testament "JERU-

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this is not referred to national calamities Of chap. 10, the first 5 are narrative, 14 and 15 referred by Mr. B. Essays 249, to national calamities. And 28—31 is referred Inq. p. 150 to the same. Of chap. 11, first 4 narrative, 20—24 referred by Mr. B. p. 58 to the destruction of Jerusalem. Of chap. 12, verses 1, 2, 9—17, 22—24 and 46—50 are narrative and 25—32 Mr. B.'s 2d Inq. p. 299 refers to the destruction of Jerusalem. And 33—37 in Essays p. 251 is referred to the same. And 38—42 in Essays p. 251 is referred to the same. And 43—45 Mr. W. p. 87, refers to the same. Of chap. 13 the 3 first are narrative 24—30, Mr. W. p. 51 refers to the destruction of Jerusalem. The next 8 verses Mr. W. p. 61, refers to the same. The last 6 are narrative. Chap. 14, all narrative. Of chap. 15, none is referred to the destruction of Jerusalem. 25 of its verses narrative. Of chap. 16, first 16 verses narrative. 21—23 narrative, 24—27 Essays p. 32 refers to the destruction of Jerusalem. Chap. 17 all narrative. Chap. 18 two first narrative, 7—14 by Mr. W. p. 10 referred to the destruction of Jerusalem. Chap. 19 the 1, 2, 3, 7, 10 and 16, narrative, all after the 16 referred by Mr. W. p. 182 to the destruction of Jerusalem. Chap. 20,

SALEM'S DESTRUCTION FORETOLD." And then I would lay it aside, as a book which interested me no more than any other treatise upon times and events so remote,—as fit only for antiquarian purposes—lay it aside on the ground that what was written mainly and so exclusively for the men that lived near 2000 years ago, could claim little authority and influence over me. When I read in the Old Testament, histories and prophecies relating to temporal affairs, and national events, I feel an interest in it and derive instruction from it, because I see in all those events a preparation for the introduction of the gospel dispensation. I see in all previous events, the whole creation groaning and travailing, to bring forth him who was the redemption of the church. And therefore I see an ample reason, why all *those* histories and prophecies, should have a place in an inspired book, bearing the name of the "Revelation of Jesus Christ." And I see how to derive divine and practical instruction from them all. Considered in this light evangelical prophecy becomes as important, interesting and practical as evangelical history. But when all the historical, didactic and hortatory parts of the New Testament, are made to terminate in Jerusalem's destruction, an event having so few important connexions with the world's subsequent history, and

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first 16 verses, continuation of the same subject and by Mr. W. referred to the same. The next 8 and last 5 narrative. Chap. 21, first 23 and last 2 narrative. 33—44 by Mr. W. p. 196, referred to destruction of Jerusalem. Chap. 22, first 14 referred by Mr, W. p. 117 to the destruction of Jerusalem, the next 14 and verses 33—36 and 41 and 42 and 46 are narrative. Chap. 23, all is directed towards a conclusion which Mr. B. p 163 refers to the destruction of Jerusalem, and is so connected that if any refers to that, all does. The next two chapters both Mr. W. and Mr. B. argue at great length in a reference of them to the destruction of Jerusalem. The next 3 are all narrative except the last 3 verses. And here ends the book. Now the reader may if it be worth his while taking these results and put them together and he will find this general result.—There are in Matthew's gospel according to this examination of universalist interpretations, 523 verses of narrative, 296 referred to the destruction of Jerusalem and 257 of Christ's discourses not referred to the destruction of Jerusalem, i. e. 39 verses more of Christ's discourses referred to the destruction of Jerusalem, than of those which are not so referred.

conduct, the sacred book is divested of its main interest and influence over me. Before I could believe this, I should hesitate upon the thought that Jesus Christ should come from heaven to earth, for the mere purpose of warning that nation of the coming destruction—that he should undergo what he did for such a purpose—make all his instructions and laborious teaching point mainly to that—that he should exhaust the resources of eternal wisdom, and in the end take upon him such a death, as mere mortal never underwent, for that object, and then, fail as he did at the last. For failure most complete it was, if the great purpose of his coming and ministry was the salvation of that people from their national calamities. If this were "the joy set before him, for which he endured the cross despising the shame," it was a joy never attained,—nay, never expected; for he knew and his prophets forctold before he came, that the nation was to be destroyed. However much my guilty heart might desire the belief, that the main threatenings and warnings of Scripture, had their termination in Jerusalem's overthrow, my understanding and my conscience would rebel. That Enoch before the flood had a prophetic eye on the Roman army, as of ten thousand *saints* coming with Christ to execute judgment upon Jerusalem—that Korah and his company under the name of angels that sinned, having been annihilated, soul and body, fifteen centuries before, were still "*reserved*" to sustain the heaviest force of their punishment in Jerusalem's destruction—that apostles, writing to the Gentile churches who never saw Jerusalem, and who were not in a way to be seriously affected by its destruction, made this a leading topic in all their letters—earnestly warning them against that day, as one that was to fix their eternal destiny—are no easy matters to believe. A demand that I shall digest all this is about equivalent to calling upon me to believe that Jerusalem is the central point in the universe, and that all the nations and generations of the world are merely its suburbs, and all other worlds its dependent provinces. That the destruction of this city was an event, in which all others had their termination, and central design, the whole chain of causes and ef-

fects from the morning of eternity onward being only subsidiary adjuncts of this—in short, that here is the original point from which go out all the divine counsels and influences, and to which returns the whole revenue of divine glory.

Again, the Universalists make the doctrine of the resurrection of the dead to be the leading doctrine of the gospel. And there is a sense in which it is truly so. But they exalt this doctrine more than any other class of religionists, in that they find in it the restoration not only of the life of the body, but also of the soul. And not only this, they find in the resurrection of the body, a substitute for holiness of life and conversion to God in this life, making it work such transformations of character as to save all necessity of a man's preparing for heaven before he dies. And yet they pretend that they can believe that a doctrine so important to them, as that of the resurrection, it but seldom mentioned in the discourses of Christ, while the destruction of Jerusalem is on all occasions the theme of remark. My memory now does not fix upon more than one instance in all the gospels, where they will allow that the doctrine of the resurrection of the dead is taught. And yet they will have us believe that an event of no more importance in the history of the world, which he came to save, than that of Jerusalem's destruction, can occupy the greater part of his discourses, recorded in the evangelists. They ask us to believe that the whole gospels are a perpetual sing-song of Jerusalem's destruction, and yet so important a doctrine as that of the resurrection comes near to being overlooked, and forgotten. It requires some credulity to admit such an idea.

If I would be a Universalist after the model of these writers, I must furthermore believe that Paul being now ready to be offered, and the time of his departure at hand, had his soul filled with emotions unutterable, in anticipation of a crown that he was to receive at the time of Jerusalem's destruction—20 years after he was dead, soul and body; and to come at this edifying doctrine, I must believe that Grecian games were duels where men contended unto death, instead of wrestling and racing, as they are represented in the classics, and that the party kill-

ed in these duels, was sometimes the victor. And I must believe, because Mr. B. has somewhere read "in the course of his reading,"—he cannot tell us where—that a dead victor in such duels was crowned for his valor after his death. And that Paul was anxiously aspiring for the *post mortem* crown that was to be awarded to him as an apostle of the *Gentiles* when the *Jews* should be overthrown.

I am furthermore asked to believe, contrary to the testimony of prophecy, and history, that the time of Jerusalem's destruction was to Christians throughout the world, a season of grand and glorious jubilee. That instead of their being in a condition of "fleeing to the mountains," as Christ taught them to expect, and instead of the Gentile churches being in a state of severe persecution, and under the full pressure of heathen hostility, as historians have led us to suppose, they were enjoying that glorious rest with the apostles then dead, i. e. annihilated, which was to take place when the Lord Jesus comes from heaven, to be glorified of his saints, and admired in all them that believe. I must also give my faith to the notion, that all the passages of Scripture which speak of eternal, or everlasting life, refer to something in this life, and do not mean that blessedness enjoyed by the saints in heaven, and yet that the Bible somehow reveals an everlasting life in heaven, i. e. that the Bible reveals everlasting life, yet when it speaks of it, it means no such thing. I must also believe, that in all the passages which speak of the resurrection, not a word is said about any coming forth to damnation. I must believe, that the resurrection to damnation is a moral resurrection—that a man is first *raised* by it to spiritual life, and then finds his damnation in reward for his spiritual life in Jerusalem's destruction. I must believe, that when the word everlasting is found in connexion with punishment, that itself is an intimation that it is a punishment limited to this world, i. e. the word everlasting applied to punishment is *prima facie* proof that everlasting punishment is not meant—that "this very application of the word everlasting is a strong confirming circumstance, in proof of the views he has advanced." See his comments on 2 Thes. 1: 6.

I must furthermore believe that man has not an immortal soul. That death is annihilation of both body and soul, a passing into unconscious nothingness, there to remain till the resurrection. And to sustain this important pillar of the system, I must believe that when God appeared to Moses in the bush, after the death of Abraham, Isaac and Jacob, and asserted himself to be the God of these Patriarchs, it was not true as Christ supposed, that He was therefore at that time, and in respect to them, the God of the living. And for the same reason I must believe, that when we are commanded to fear not them which kill the body, but him who can destroy both soul and body in hell—though the death of the body is the extinction of the soul, yet man has a life capable of being killed after both body and soul is extinct, and this life God and not man can kill, and the killing of this mysterious indefinable life is the matter to be dreaded and provided against.

I must furthermore believe, if I would attain to the exalted blessedness of Universalism, taste its fruits, and exhibit its practical results, that the souls' condition in the future state, is not at all affected by conduct and character here. Or in the language of Mr. W. that "the future state of immortality and incorruption, cannot in the nature of things be affected by the conduct of men in this life, but that whatever men there enjoy, will be the effect of the constitution in which they are raised from the dead." The same idea is put out in a more practical form, in the following quotation from the Trumpet, a periodical edited by Mr. W. It is from the number dated, August 3, 1833, as follows:—"Many people profess religion for the purpose of pleasing God. This we must be permitted to think is not the design of religion. If we rightly understand it, its design is to please and benefit man. If we do not err in judgment very much, it is great folly to suppose that the Almighty is pleased or angry, just as far as man is religious or irreligious." So we must believe, not only that our good conduct can do nothing as to bettering our condition in the future world, but also that God is no better pleased with us on account of it. That to *please* man is the leading purpose

of the religion of Christ, and of course, that this religion is to be received or rejected, or any way used, according to man's good pleasure. That if I am the best pleased to understand it as having higher and holier ends than the pleasure of man, it is well. Its end is answered, so far as I am concerned. Or if I please to understand it as a licence to sin, it is well, or if I am pleased to treat it with utter contempt it is well. If I please to say it is vain to serve God, and what profit shall we have if we pray unto him, and that I can find no pleasure in his religion, that religion having come for my pleasure and found that I have no pleasure in it, will of course urge no demands upon my acceptance. In short, I must believe that as the whole design of religion is not to please God, but men, it is incumbent on God to shape it so as best to suit the pleasure of men. If men find pleasure in wickedness, he must adapt religion to encourage them in wickedness. Do you say that the pleasure and benefit of man are the same? Not always. But be it so. On your hypothesis religion can never seek the benefit of man by crossing his will. For if you require a man to conform to the will and pleasure of God, contrary to his own inclination, then is your religion for the pleasure of God, rather than of man. It is then no longer true that God is not pleased or displeased, according as man is religious or irreligious.

Further I must believe, that when the apostle says, It is appointed unto man once to die, and after this the judgment, he means—It is appointed unto men to die, and after death the decomposition of the body. I must see my way clear to believe that man can lose his life as a martyr, and then receive as the reward of his martyrdom, his life in this world by the loss. I must believe that Christ, when he made to the penitent thief an answer to his dying request to be remembered when he came into his kingdom, said to-day shalt thou be with me in the *grave*. I must believe that the souls which John in vision, saw under the altar interceding for the execution of justice on their murderers, were no souls, but the blood of those martyrs, praying that their, that is the blood's blood might be avenged. I must believe that Paul, knowing death to be the entrance upon un-

conscious nothingness, had a desire rather to die than live, and serve Christ and his church on earth. And that this state of annihilation was being with Christ and better than living in this world in the full perfection of that enjoyment, which Mr. B. calls eternal life. Or in other words, that annihilation is better than eternal life. And in order to find the way to the conclusion, that the words translated hell means no such thing, I must believe that words have no meaning, but what were given by inspiration. And I must insist on admitting no meaning to any word until I find a—Thus saith the Lord—this word means so and so.

Further, if you will be a true Balfourean, you must believe that Christ was not compassionate enough for the occasion, provided there be an eternal hell, and you must build strong conclusions on his want of zeal for a dying world—that the apostles were not zealous enough, to prove that they apprehended any future punishment, for the unbelief of men. That though the belief of the future punishment of the wicked, should have wrought up the apostles to ten-fold greater exertions than they put forth in missionary enterprises, the whole business of missions now, for those who believe the same doctrine, is a contemptible affair. You must furthermore believe that there is no devil, and that the langurge of the Bible which speaks of such a being, means anything and everything, but what it seems to mean—now lust or desire—now Sabean and Chaldean free-booters—now the anger of Jehovah—now hunger, now flesh and blood, now the glory and grandeur of the world, now rigidity of the back-bone, now a secret purpose to betray Jesus, now a determination to execute this purpose, and last, though not least, the persecuting Jews. You must furthermore believe, that Universalism is the fruit of more thorough acquaintance with the Scriptures, of more patient examination, more abundant and better plied means of biblical instruction than exists in sects that are superstitious enough to believe there is a devil—in short, that the Universalists are the people and wisdom will die with them.

This system lays a grievous tax on our credulity in another

quarter, requiring us to admit new and strange principles of interpretation. It every where assumes that it is enough to show that a word or phraze may have in some connexions the desired meaning, in order to prove that it has it in the case considered. It cuts short the labor of applying acknowledged principles of interpretation, and from them determining what the writer means, but searches out instances without regard to connexion, where the word is used in the desired sense. For instance—it wants to prove that everlasting punishment is a something limited to this life, and it overlooks the multitudes of cases where the word everlasting is used in the literal obvious sense, and finds a few cases where it is used in a metaphorical and limited sense, and thence jumps to the conclusion that everlasting punishment means a temporal punishment. So when it is attempted to show that paradise means the grave, and not a place of happiness for departed spirits, it is not even pretended that the word is used in any author, sacred or profane, in that sense, but that there is a word in some of the Shemitish languages, enough like it to be its root. And that this word means "to separate," and that therefore the word means an enclosure, and therefore the grave. And whenever it happens that even such a method is impracticable—and one would think the cases might be rare—then without any exposition of roots, or any instances of a like meaning—we have Mr. B.'s assertion, that the word means so and so. See his comments on John 12: 48, the word translated judge. When the whole of Mr. B.'s leading principle of interpretation seems to be, that if by any process of torturing plain language, the desired meaning can be extracted from it, it is lawful and safe to do it. But if the laws of the commonwealth were interpreted after this manner, they could not be put in force. If the blackest offender were allowed to use the same quibbles in his defence, he could easily enough show that there is no law against him. We are required then to believe that the enactments of heaven are to be subjected to prineiples of interpretation, that would reduce to wreck and nonsense the plainest laws of the land.

Again, the true Balfourean must believe, that any quotations brought from the writings of any believer in future punishment to sustain any of the parts of Mr. B.'s system, are good and sufficient reasons for believing in the soundness of those parts. If among all that has been said by such a diffuse and fanciful writer as Adam Clark, or among all the wild assertions of Parkhurst, a name of no authority, an interpretation of a passage can be found that favors his scheme, it is the practice of Mr. B. to bring it forward, as if we were bound to receive it as inspired because it came from a believer in future punishment. No small part of Mr. B.'s books consist of quotations real and perverted, from the writings of believers in future punishment, with a design to make out that we must believe this and that, because such a man has said this and that. Mr. W. has made still more reliance on this kind of proof. And recently I have seen a notice in his paper, commending a forth coming work, which consisted entirely of compilations of such a sort, from such a class of works. So that we are to understand that this is a favorite method of proof with them. So then I am called upon to believe that as soon as all the parts of Mr. B.'s system can be made out from collections of all the foolish and erroneous interpretations, yea, from the scrapings of the nails of the thousands of orthodox writers, I am bound to receive them as the revelation from God. How would Universalism be able to stand before such methods of argumentation? Suppose every opinion that was ever uttered by a man bearing the name of Universalist adverse to the views of Mr. B. were brought forward as good and sufficient reasons for disbelieving his system, how much of that system would be left? And yet Mr. B. supposes that what the learned Adam Clark has said in his wildest moods, no believer in future punishment is at liberty to gainsay. The admission of such a principle is not the least of the exorbitant requirements of the system before us.

Again, before I can subscribe to the assertions and comments of this author, I must discredit the testimony of my own eyes, with regard to authorities on many essential points. I

must for instance believe that it is "*universally allowed*," that the new heavens and the new earth, spoken of 2 Peter 3: 13, refer to the kingdom of Christ, in this world, and not any thing after death, when every author that I read on the subject such as Scott, Dwight, Chalmers, Rosenmeüller, Storr and Fuller, refer the passage to the new heavens and the new earth, which are to emerge from the ashes of the present system. So of the passages in the Apocalypse, that speak of the wicked being tormented forever and ever, I must believe that "no well informed man urges them as proof of eternal punishment," when I find writers as well informed as Edwards, Saurin, Scott, Dwight, Rosenmüller and Stuart, involved in the alleged absurdity. I must furthermore believe that Mr. B. has examined in a given essay, all the passages which are supposed to teach a retribution after death, when he has passed in silence the very passage whose language is of all the most full and unequivocal, i. e. "I saw the dead small and great stand before God,&c." I must believe that the word *daimon* which occurs in scores of passages, "is well known to have no reference to that being which christians call the devil," and that all these passages are so irrelevant to the question of the existence of the devil, that they need no consideration by him who labors at disproof, though many of them are much relied on for proof. I must also believe that when he offers to bring under examination all the passages which are supposed to teach the separate conscious existence of the soul after death, and then leaves two of the most material passages out of his discussion of that subject, and then introduces them in another place incidentally but briefly, noticing their bearing on the first question just to save appearances,—I must believe that such a method of breaking the force of scripture testimony, comports with fair and ingenuous reasoning, and with a proper treatment of the word of God.

This list of indigestible matter, might be much more extended, but this will serve as a specimen. The faith that can receive all this has digestive organs more powerful, than those of the ostrich. The rational mind that can call these things

reasonable, when distinctly set before it, or that can read with approbation works in which such things appear, and not discover any thing out of the way, must be subject to an alarming obliquity of moral vision. The fact that these books are read as oracles by men of some intelligence, goes to prove what a wreck can be made of the mind, of the habits of moral perception, and of the moral sentiments, by pursuing the dangerous enterprise of wresting the Scriptures into coincidence with depraved desire.

CHAPTER XII.

MISCELLANEOUS PROOFS OF FUTURE PUNISHMENT.

I PROPOSE in this chapter to adduce some disconnected and independent considerations, in proof of the punishment of the wicked, in the future world, such as it was not in my way especially to notice in any of the preceding chapters.

Conduct has, in many respects, a language more *intelligible* and impressive than words, written or spoken. And the conduct of such a man as Paul, is capable of throwing much light on this subject. It is a proper subject of enquiry, whether the conduct of Paul harmonizes with the notion that universal salvation was the gospel which he spent his life in promulgating. And fortunately we have not only the history of Paul's conduct in the ministry, but the express reasons assigned for that conduct in various particulars. So that both his conduct and the reasons therefor assigned by himself, mutually confirm the testimony of each other, as to the real sentiments of his heart. In one instance he gives us a reason for his conduct in this shape—Knowing therefore the terror of the Lord we persuade men, 2 Cor. 5: 11. Here we learn that the apprehension he had of the terror of the Lord, was the cause which impelled him to such efforts as he made in persuading men. Now let us look at this matter a moment.—Here was one of the most valuable of lives, with great exclusiveness of purpose, and with strenuousness unexampled, devoted to the business of persuading men. Prospects of worldly distinction had been relinquished, mental endowments and advantages of rank and influence, second to those of few, were counted as dross and as dung—the favor of the great ones of the world, was exchanged for their frowns,—poverty, perils, persecutions and toils unceasing, were encountered in the business of persuad-

ing men. Such singleness of aim, such ceaseless driving towards one point, such throwing of the whole soul into the enterprise undertaken, has rarely been witnessed. Now what does the man mean by all this? What is the mighty principle of conduct like this—what the commanding motive that sways the energies of such a mind in subserviency to the single purpose of persuading men to embrace his gospel? This is his answer. Knowing therefore the terror of the Lord we persuade men. Do you say that the terror of the Lord means some evil to be suffered in this life by those who rejected his persuasions? The context shows that a terror to be revealed at the judgment seat of Christ is meant. For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. Knowing *therefore* the terror, &c. But waiving this, suppose that the terror of the Lord here refers to nothing more than judgments inflicted in this world upon those who did not embrace the gospel Then we have God's apostle exhausting his life, through hardships beyond what the greatest sinners under any judgments of God felt in this life, often endure, to persuade men away from what?—from the unhappiness of an unconverted state, and from some possible sufferings, that might come upon them if they did not repent—and to persuade them to encounter the unparalleled temporal calamities, that were the inevitable lot of the christian. We have then this wise apostle, laboring to persuade men to avoid the temporal calamities of the wicked, for the more sure and severe calamities of the godly. We have a Paul braving the terrors of a hostile world, to induce men to exchange the less for the greater evil. We have him ready to go to prison and to death,—to be exposed to wild beasts at Ephesus, to face the sword of Cesar and the dungeon of Nero, to persuade men away from the ease and security of the enemies of the gospel into the dangers and persecutions allotted to those who in such days would live godly in Christ Jesus. Is not this magnifying his benevolence at the expense of his reason? And on this hypothesis we need

futation of the doctrines of the Universalists. This source of proof is capable of being advantageously expanded, but I will not pursue it further.

Again I consider all the *earnest warnings in Scripture against heresy and the adoption of ruinous doctrines as virtual refutations of Universalism*—inasmuch as if that system be true, no doctrines can be ruinous. There is such a thing frequently spoken of in the Scriptures as heresy. 2 Peter 2: 1, Even as there shall be false teachers among you, who privily shall bring in *damnable heresies*, even denying the Lord that bought them, and shall bring upon themselves swift destruction. In Gal. 5: 20. Heresies are set down in a list of the "works of the flesh," and in company with such things as "witchcraft, idolatry, murders, drunkenness," &c. In Titus 3: 10, A man that is a heretic is represented as one who should be excluded from the communion of christians. In 2 Peter 3: 16, those who wrest the Scriptures are said to do it to their own destruction. In Gal. 1: 8, a curse is pronounced on those who should bring a different gospel than that preached by Paul; as though heresy were a serious matter. Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. Jude exhorts to contend earnestly for the faith once delivered to the saints, against those who have crept in unawares, ungodly men, *turning the grace of God into lasciviousness*. Now I am not inclined to assert that Universalism is the only and the specific error on which the writers in all these cases had their eye. But I would here ask two or three questions. In the first place, is there one system of religious error, has there ever been one, the belief of which is more fatal to man's immortal interests, than Uuiversalism, if that be erroneous? This question answers itself: there can be but one opinion about it. If a man believes there is no hell, he will, unless all the laws of mind are reversed in his case, shape his heart and conduct according to that belief—and neglect God's appointed means of escaping eternal perdition. It is as true as that there is a hell, that he that believeth not—believeth not what?—the great facts revealed

in the gospel, the perdition of the wicked among the rest—shall be damned. If any wresting of the Scriptures can be to a man's destruction,—if any strong delusion and believing a lie is a prelude to damnation, the delusion of the Universalist surely must have that character.

If this be admitted, I ask in the second place, is there not ground for all the warnings against heresy which appear in scripture, in the nature and tendency of this one system, if it be an erroneous system? All the warnings against the receiving of erroneous doctrines, and all the earnestness and solemnity with which they are put forth have a solid basis, if the embrace of that system draws after it a train of consequences so tremendous. If there be an eternal hell, and the not believing of the truth be the highway towards it, all the strenuousness with which apostles insisted on the belief of the truth, and the avoidance of heresy, was the proper dictate of Christian benevolence. But if there were no such perdition the apostles were beyond the occasion when they so exhorted men to contend earnestly for the faith—in levelling their curse at even the angel from heaven who should bring another gospel. If the most false and pernicious doctrines that man or even the angel of the bottomless pit ever put forth, are limited in their mischiefs to this world, there is no occasion for such flaming reprobation of them. If universalism be the truth there are no doctrines further from the truth, than those in this community called orthodox. But let the most bigotted Universalist take the arithmetic of the evils which flow from orthodoxy, and tell how much is lost in respect to individual and public happiness, and how much evil is brought in by the spread of so damnable a heresy as these must be in his esteem—how much the force of conscience is abated, by the expectation of a future judgment, how much licentiousness is gendered, by perpetually thundering in the ears of men, that the unbelieving and abominable of every class, shall have their part in a lake which burns with fire and brimstone—let him tell how orthodoxy weakens men's attachments to reading and studying the word of God, abates the religious zeal of men, dries up the fountains

of public charities—let him tell how much more corrupt in morals are Orthodox than Universalist communities,—let him recount the names of every apostate or impostor, that has had a place in the church from Judas down to the last silenced minister, and hold them up as the pure specimens of orthodox character, and the pure results of orthodox doctrines. In short make the difference as wide as you can, the advantage in favor of universalism as great as you can, and hold them up and let any man of common sense say if he dare, that these advantages were valued so highly by the apostles that they stigmatized the opposite doctrines as damnable heresies, as wresting the scriptures to men's own destruction, a strong delusion, preparing the way to damnation. Who can look at facts as they are, and claim for universalism any advantages over other systems as to results seen in this world, especially as to holiness or happiness, which would justify such emphasis of denunciation of opposite doctrines? The sum of the whole is this—the doctrines of the gospel are such that the doctrines opposed to them are ruinous and destructive to men. But the doctrines opposed to Universalists have no such destructive tendency, even allowing the truth of Universalism. Therefore Universalism cannot be the gospel system.

Another fact which has a serious bearing on the question before us, is, that while many men have been known to renounce Universalism on a dying bed, the instance never was known of one giving up a belief of future punishment in a dying hour. This proof is not relied on as of equal force with evidence from the bible, and yet it is worth considering in connexion with this evidence. With regard to the fact I think there is no mistake. I do not say that all Universalists find their foundations fail them in the near prospect of death. I know there are those who are given up to believe a lie, those of course who really believe it, and believe till the light of the world to come dispels their delusion. And suppose we admit that a great majority of Universalists, find their faith firm in a dying hour, it will not be disputed that there are frequent cases of those, who through life have been confident and as-

sured, that there was no punishment after death, who have been deserted by all this confidence, when death approached, and left to a fearful looking for of judgment. This fact might be attested by a thousand witnesses. Then the universalist is challenged to point us to one instance of a man, who lived all his days in the belief of the doctrine of future punishment till his dying scene arrived, and then was convinced and avoided his conviction that he had been deceived. I think I am warranted in assuming that snch cases do not occur. And if so, here is a serious fact which the Universalist is interested to explain. How happens it that in that honest hour when real and apparent are the same, that the conscience so often makes a shift from the one position but never from the other. If you resolve the fact that Universalists abandon their ground in a dying hour to the fickleness of the human mind, why should not that cause equally lead to a change in case of the others? Do you say those Universalists who renounce their faith in the hour of death never really embraced it? Well, but are there not instances of those who pretend to believe in future punishment without really believing it, and why do not they confess their hypocrisy also, in the hour of death? I know of no satisfactory solution of this fact, consistent with the truth of Universalism.

Again, Universalism cannot be true, because it goes to invalidate the divine threatenings. This it does in two ways. First by adopting a system of interpretation which applies many of the most impressive comminations which appear in the bible to the men of one age and nation, and excluding them from all bearings upon the rest of the world. Most of the expressions in the New Testament in the shape of threatenings, however general may be the subject, and extensive the ground and reason of the threatening, are made to point to the destruction of Jerusalem. This is the chorus to every song. Of course so much of the bible is divested of its bearings upon us. And then in the second place those threatenings which are admitted to be addressed to all mankind, such as "the soul

that sinneth it shall die," "Cursed is every one that continueth not in all things written in the book of the law to do them"—and others of like import are reduced to solemn trifling. Now suppose the penalty here intended to be nothing more than is made of it in this life. It is nothing more of course than every sinner suffers in this life. For it is a curse or dying to which every soul sinning is subject. Pardon here is out of the question; for we speak of those living in their sins. Now by all these threatenings couched in such general language, no more is meant than the unhappiness which any or all sinners are seen to feel, as the result of their sins in this life. Go then and inform a sinning world, that God means no more by that language so often repeated with such awful emphasis, than that if sinners continue to sin they shall be just as unhappy as they are. Is there any thing in the threatenings so construed to take hold of the fears of men, and operate as a check on their perverse passions? Could a God of infinite wisdom be supposed to rely on such threatenings to command respect for his laws? God says the soul that sinneth it shall die. The sinner asks,—and shall not others also? Do not all men die? What death shall the sinner die that others do not? The Universalist answers he shall be deprived of the happiness of spiritual life, the happiness of the christian. If that is all, replies the sinner, I shall not be much disturbed, it is a happiness that I never ardently aspired after, and the loss of which will little diminish my present comforts. Take up this threatening in this sense, and rehearse it in the ears of every variety of sinners, and whose fears will you alarm, or whose conscience will you excite? Say to the drunkard if he do not forsake his beastly indulgences he will lose the happiness of the christian life, will the announcement break on his ears with the force of a divine threatening? Say to the covetous, the extortioner, the licentious, that if he do not repent and forsake his sins he shall die, that is, he shall not be happy in the way that christians are happy. Assure him that it is really so, by quoting a thus saith the Lord, and instead of having

his fears awoke, such is his disgust for the pleasures of the christian life, he will despise the God who undertakes to move his conscience by considerations so inadequate.

Nor on Universalist ground can you say even this. If to be a christian is to be a Universalist, and the christian's joy and peace in believing consists in believing Universalism, I see not how the most wicked men may not partake of it. Nothing hinders but that the most infamous pirate, can be a firm believer in the salvation of all men! And Mr. Whittemore tells us that Universalism is most likely to flourish among such a class of men as publicans and harlots, because it is a doctrine "suited to their tastes." Now it is not true on his own hypothesis that the harlot, if she do not repent, will lose the happiness of the christian life, provided she be a Universalist. Every way then, Universalism goes to invalidate God's threatenings.

Again, Universalism excludes the mercy of God. Much is said in the gospel about the pardon of sin. I have found it impossible to ascertain in what way Universalism makes the mercy of God contribute to the salvation of men. I understand, that it is essential to that system, that all men are punished according to their full deserts in this life.—And if so it leaves no room for the exercise of mercy. The state-prisoner, after having served out his term of years, does not count himself *pardoned* out of prison. The truth is, God's law originally threatened eternal death to the transgressor, or it did not. If it did, it would not be unjust for him to inflict eternal pains upon the incorrigible; for it would not be right to threaten what would be unjust to inflict. If it did, it is a principle of divine administration, that the conduct in this life should affect the condition in the future life, a principle which would overturn the main pillar of Universalism. But if it did not, salvation beyond the grave is no act of mercy, the saving of a man from that to which he never was exposed, the remission of a penalty never deserved, and never threatened, is no mercy. Or look at the matter in another light. It was originally designed that man should be made answerable in the future

world for his conduct in this, or it was not. If it was so designed, why is he not *still* so answerable? Surely it will not be pretended that Christ has made himself the minister of sin, and limited the extent of man's accountability for it,—by making sin less hateful to God or less dreadful in its consequences. But if it was not originally designed that man should be made accountable in the future world, it were no act of mercy to take to heaven the most guilty and abandoned wretch that ever breathed. Mercy cannot come over ground that accountability has not covered. So that whatever mercy there may be in the gospel, that mercy does not exercise itself according to the Universalist hypothesis in saving men from misery in the world to come. I see not how the inference can be avoided, that there is no mercy in what is called universal salvation. We will then, if you please, take it as a settled principle of Universalism, that all the mercy of which we read in the gospel, is exercised in saving men from deserved temporal calamities. The Universalists must admit that this mercy is represented as great. God is abundantly represented as making somewhere, and at some period of man's existence, great displays of his mercy. But how does this fact tally with the representation, that all men are punished in this life to the full amount of their guilt? One would think there were some inconsistency here. In one breath we are told that all men suffer in this world all they deserve, and then in the next that all the mercy of God spends itself upon man in this life. You will ask perhaps how men can be judged all according to their works in *any world*, and yet there be mercy in case of those who are saved? And the answer is at hand. First among the works of the redeemed is the work of faith in Christ, which is the indispensable condition of mercy being exercised towards them—according to this work and the good works which flow from this and evidence it forth as genuine, the redeemed are judged, so that salvation is purely an exercise of mercy. But Universalism, excluding all conditions of salvation, provides no way in which strict justice can be executed on all, as it pretends it will, and yet great mercy shown to some.

And then, if all the mercy of God is confined to this world,

in what acts of providence or grace does it show itself? Who are they that have attained this mercy? And how does the fact of one's being pardoned affect his condition? Wherein consists the blessedness of the man, whose sin is forgiven and whose iniquity is covered? Does it affect his mind or body, his reputation or astate? If it affects his mind, pray tell me how does the absence of pardon, if attended by no consequences beyond the grave, and if death is sure soon to serve in the stead of pardon, seriously disturb the peace of the mind?—I ask again—If all God's mercy is displayed in this world, and the pardon of sin displays all its blessedness here, *in what facts* does that blessedness consist? Is it credible that the gospel should say so much about pardon, and forgiveness, and so little of it should be found in actual existence? The pages of evangelical prophecy, and of gospel history and gospel exhortation, are made to glow with descriptions and illustrations of a system of salvation, contrived to declare the righteousness of God in the forgiveness of sins that are past. A vicarious sufferer, a divinely furnished, and divine victim, stands forth bowing between the blows of heaven and earth—the bleeding lamb of God that takes away the sins of the world, introducing a great salvation, a mysteriously splendid system of mercy, the masterpiece of all God's works, into which the angels desire to look. And now is it credible that this broad and lofty plan of mercy, works no results but what are seen in any advantages which the righteous enjoy over the wicked in this world?

But perhaps after all, the Universalists will choose to be understood as making the salvation of man in the world to come, the result of mercy. Many of the proof texts on which they place much reliance in support of their notion of a heaven for all, are such as speak of mercy—such as these—His mercy endureth forever,—His tender mercies are over all his works. Here is an assumption that universal salvation is equivalent to universal mercy. But pray tell me, if man was never exposed to eternal death, if he never was under condemnation of a law

which threatened eternal death, what is there of mercy in saving him from such a death?

Either way then, I am warranted, to conclude that Universalism makes no adequate use of God's mercy, and to set in array against the system all that is said in the gospel, about the forgiveness of sin and the provisions for it.

Again, Universalism annihilates all conditions, connected with securing eternal life. Assuming that the state of men in the future life, is not at all affected by the conduct in this life, —that there is no judgment beyond the grave, it *reduces to* solemn trifling all those parts of Scripture, which directly or by implication, make the performance of certain conditions needful to the salvation of the soul. To rehearse all the passages which make the enjoyment of eternal life depend on certain conditions, would be to repeat no small part of the Bible. I will select a few out of the many. Mark 16: 16. He that believeth and is baptized, shall be saved, and he that believeth not shall be damned. Here salvation is offered on condition of believing; and that not a salvation from Jerusalem's destruction, for it was a condition to be proclaimed to all the world. Go ye into all the world and preach the gospel to every creature. He that believeth [in all the world] shall be saved, &c. Rom. 10: 9. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thy heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness. John 3: 36. He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him. Now if the unbelieving are equally safe with the believing, what is the meaning of all this? Rev. 2: 11. He that overcometh shall not be hurt of the second death,—implying that those that do not overcome shall be hurt of the second death. Rev. 2: 7. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God,—meaning if it means any thing, that he that does not overcome shall not eat of the tree of life. Rev. 2: 17. To him that overcometh

will I give to eat of the hidden manna. Heb. 3: 14. For we are made partakers with Christ *if* we hold fast the beginning of our confidence steadfast unto the end. These passages imply a reward of perseverance bestowed *at the end* of life, and of course do not consist with the notion that the Christian has all his reward, and the impenitent all his loss and sufferings in this life.

To this same point are all those passages which speak of heaven, eternal life, &c. as the reward of holiness. Matt. 5: 12. Rejoice and be exceeding glad, for *great is your reward in heaven*, for so persecuted they the prophets which were before you. If the condition in heaven is not affected by the conduct in this life, why speak of a reward in heaven? there can be no such thing. Luke 6: 23. Rejoice ye in that day and leap for joy; for behold your reward is great in heaven. I Peter 4: 13. But rejoice, inasmuch as ye are made partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. In the following also, the fact of rewards and punishments beyond the grave is clearly implied. Matt. 10: 32. Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my father which is in heaven. Mark 8: 38. Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels. Here is a contrast between that generation and the time when Christ should come in his glory, showing that the time when the shame should settle on Christ's enemies, was after that generation had passed away.

To the same point essentially, are those passages which speak of the difficulty of obtaining salvation, and the danger of losing it. Matt. 7: 13. Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it. Here are two ways described, the one

leading to life, and the other to destruction. But the Universalist tells us that life here means spiritual, and not eternal life; and death means the suffering which sin brings along with it in this life. But it happens that this strait gate, which can mean nothing but the difficulties of a holy life, is that which *leadeth unto* life. And the broad and easy way of the sinner is that which *leadeth unto* destruction, and not the destruction itself. Matt. 7: 21. Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven. Many will say *unto me in* that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then I will profess unto them, I never knew you—Depart from me ye that work iniquity. It seems then, there will be many that will not enter the kingdom of heaven,—many who after great attainments, and great achievements in religious life, will be addressed by a—"Depart from me." But suppose the phrase, kingdom of God, is here used in the sense of spiritual life, as the Universalist will tell us.—Then we have hypocrites earnestly desiring to be christians indeed, but forbidden to come to the desired privilege. And we have them saying, as Luke gives the story,—Lord, Lord, open unto us. Open what? The kingdom, the privilege of being real christians. But when were hypocrites so earnest to come to spiritual life, and when did the Lord refuse to admit them, on the ground that they had been workers of iniquity? Luke 13: 23. Then said one unto him, Lord are there few that be saved? And he said unto them, Strive to enter in at the strait gate,—For many I say unto you will seek to enter in and shall not be able. That salvation or admission to heaven, is the end towards which the strait gate leads, is seen in the fact that the remark is made, in answer to the question—Are there few that be *saved?* The man did not ask whether few became Christ's followers, for he had no need to ask it, but are there few that be saved? And he is told that many will seek salvation, and shall not find it. 1 Peter 4: 18. And if the righteous scarcely be saved, where shall

the ungodly and the sinner appear? Here, both the difficulty of obtaining salvation, and the fact that the ungodly and the sinner do not obtain it are set forth.

Equally in face of the Universalist hypothesis, are those passages which speak of holy life, as of laying up treasure in heaven. Matt. 6: 19. Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt. Matt. 19: 21, Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven. Luke 12: 33. Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not. Luke 16: 9. And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. 1 Tim. 6: 19. Laying up in store a good foundation against the time to come, that they may lay hold on eternal life. Heb. 10: 34. For ye had compassion on my bonds, and took joyfully the spoiling of your goods, knowing in yourselves, that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. 1 Peter 1: 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of the Lord Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation. And verse 7—That the trial of your faith being much more precious than gold which perisheth, may be found unto praise and honor and glory at the appearing of Jesus Christ. Chap. 5: 4. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. That in these passages a holy life is represented as tending to secure a good treasure or a crown in the heavenly world, I think admits of no question. All this amount of evidence then, goes against the doctrine of

the Universalists, that no rewards or punishments extend into the future world.

Equally in point are those which speak of the end of a godly and an ungodly life. Rom. 6: 22. Ye have your fruit unto holiness, and your *end everlasting life.* For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Phil. 3: 19. Whose *end is destruction.* Heb. 6: 8. Whose *end is to be burned.* 2 Cor. 11: 15. Whose end is according to their works. Prov. 11: 7. When a wicked man dieth, his expectations shall perish.—14: 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death. Job 27: 8. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Here there is a great difference made between the end of the righteous, and of the wicked. In one case the end is everlasting life, and eternal life through Jesus Christ. And in the other it is represented as death, destruction, perishing of the expectation in death, burning, and hopelessness in the taking away of the soul. And if the career of the wicked ends in this, there can be no eternal glory to them beyond it. Do you say these expressions do not mean the last, the absolutely final state, of the wicked and of the righteous? Where is your evidence? The expression is, "Having your fruit unto holiness, and your *end* everlasting life." But if these fail of convincing you that the *last end* is meant we will quote one in which that is expressly said. Numb. 23: 10. Let me die the death of the righteous, and let my *last end* be like his. Here a difference is made between the last end of the righteous and of the wicked.

Equally inconsistent with the hope that all will be saved is that class of passages, which speak of *destruction without mercy.* James 2: 13. For he shall have judgment *without mercy* that hath showed no mercy. See how this is at total variance with the scheme of the Universalists. They tell us that all God's judgments are for the good of the person punished; that is that men have no judgments but what are in mercy, which es-

sentially amounts to mercy without judgment, where God says some shall have judgment without mercy. Prov. 29: 1. He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov 6: 15. Therefore shall his calamnity come suddenly; suddenly shall he be broken without remedy. 1 Thes. 5: 2. For yourselves know perfectly, that the day of the Lord cometh as a thief in the night. For when they shall say peace, and safety, then sudden destruction cometh upon them, and they shall not escape. There is then a destruction coming upon the ungodly which admits of no escape or remedy. It must then be an infliction of God's anger which will last as long as their existence. Harmonizing with this idea is, 1 John 5: 16. If a man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for a sin which is not unto death. There is a sin unto death. I do not say he shall pray for it. And why not pray for such, if there salvation be possible, nay certain? Does God forbid his people to pray for those whom he himself is willing to receive to eternal honor? Heb. 10: 26. For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversary. If there be no more sacrifice for sin, and if judgment and devouring indignation remain for some, salvation of course is excluded. Nor is it out of place here to introduce what Christ said of Judas. Mark 14: 21. Woe to that man by whom the Son of Man is betrayed. Good were it for that man if he never had been born. Now on the Universalist hypothesis, what does Judas suffer which made his existence on the whole a calamity? Did the few hours of remorse and the pains of suicide, overbalance the joys of the eternal heaven, to which his violent and guilty death introduced him? Had his whole life been one of endurance beyond what mortal ever yet endured, it would not have been an atom beside eternal weight of glory in heaven. It would *not* have been good for him not to have been born, if there were no suffering for him after death.

Equally decisive are those which represent that there is no change of character from sin to holiness after death, as Rev. 22: 11, 12. He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still. And behold I come quickly, and my reward is with me, to give to every man according as his work shall be. Date this sentence of confirming the characters of men when you will, it excludes universal holiness and salvation. There is to be a time when those that are unjust and filthy will be *confirmed* in that character forever. And it will of course be when there are some to possess that character. And as there can be no happiness even in heaven without holiness, such unjust and filthy ones cannot be saved. Prov. 14: 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death. This passage already quoted for another purpose is proof also that the wicked is confirmed in his wicked character, and of course in hopelessness of salvation at death. Dan. 12: 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand. John 8: 21. Then said Jesus unto them, again I go my way, and ye shall seek me, and shall die in your sins, and whither I go ye cannot come. Dying in sins is here made an equivalent to a complete hindrance to coming where Christ is, i. e. to heaven, as he himself explains it in the context.

Those passages also which confine the portion and enjoyment of the wicked to this life, are decidedly subversive of the Universalist theory. Psalms 17: 14. From the men of the world who have their portion in this life,—implying that there is no portion for them in the future life. Psalms 4: 9. Be not thou afraid when one is made rich, when the glory of his house is increased, for when he dieth he shall carry nothing away, his glory shall not descend after him, though while he lived he blessed his soul. He shall go to the generation of his fathers; they shall never see light. 73: 3—17. I was envious at the foolish when I saw the prosperity of the wicked.——Until I

went into the sanctuary of God, then understood I their end. Thou castedst them down into destruction. And this destruction was not the mere death of the body. For the mystery of which the Psalmist had been speaking was, that the wicked both lived so prosperously, and died so quietly,—"there were no bands *in their death.*" Their being consumed with terrors, and cast down to destruction, and the glad reverse of the condition of the righteous, must be a something which takes place after death. On this verse the writer fixes his eye, and winds up the Psalm with,—Thou shalt guide me with thy counsel, and afterwards receive me to glory. My flesh and my heart faileth, but God is the strength of my heart and my portion forever. Thus the contrast between the portion of the righteous, and the portion of the wicked, is complete. The one ends with this life, and the other is a portion forever. Luke 12: 16. And he spoke a parable unto them saying, the ground of a certain rich man, brought forth plentifully. And he thought within himself, saying, what shall I do because I have no room where to bestow my fruits; and he said this will I do, I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry. But God said unto him, thou fool, this night thy soul shall be required of thee, and then whose shall these things be, which thou hast provided? So is he that layeth up treasures for himself, and is not rich towards God. But if Universalism be true, wherein was that man a fool, for making dependence on his abundant earthly portion, to the neglect of being rich towards God? On that supposition his heavenly portion was just as sure, and abundant, as if he had been ever so rich towards God. Luke 16: 25. But Abram said, son, remember, that thou in thy life time receivedst thy good things, and Lazarus his evil things, but now he is comforted, and thou art tormented. Luke 6: 24. Woe unto you that are rich, for you have received your consolation; implying that there is no more consolation for them hereafter. If there be salvation for them in heaven, it is infinitely greater than all

other consolations, and by way of eminence should be called *their consolation*. James 5: 5. Ye have lived in pleasure on the earth and been wanton, ye have nourished your hearts as in the day of slaughter. Ye have condemned and killed the just, and he doth not resist you. Be patient therefore brethren unto the coming of the Lord. Here is a tremendous implication of punishment coming upon the oppressor, when the Lord shall come—it being said in the context that the cries of the oppressed had gone up into the ears of the Lord of hosts—that the oppressed had heaped treasure together for the last days, that their riches were to be a witness against them, they were bid to weep and howl for the miseries that were coming upon them.

Another class of texts, running in the very teeth of Universalism, is composed of those which speak of the wicked as perishing, cast away, rejected, burnt as chaff. 1 Cor. 1: 18. The preaching of the cross is to *them that perish* foolishness, but unto *us who are saved* it is the power of God. 2 Cor. 2: 15. For we are unto God a sweet savor of Christ, in *them that are saved*, and in them *that perish*. Perishing is here put in contrast with being saved. 2 Peter 2: 12. And shall *utterly perish* in their own corruption. Luke 9: 25. For what is a man advantaged if he gain the whole world and lose himself or be a cast away? 1 Cor. 9: 27. But I keep under my body, and bring it into subjection, lest when I have preached to others I myself also should be a cast-away. Heb. 6: 8. That which beareth thorns and briars, is rejected. Matt. 3: 12. But the chalf he will burn in unquenchable fire. Matt. 13: 40. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom, all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. And verse 47. The kingdom of Heaven is like unto a net, that was cast into the sea and gathered of every kind, which when it was full they drew to the shore, and sat down and gathered the good into vessels and cast the bad away.

So shall it be at the end of the world. The angels shall come forth, and sever the wicked from among the just, and cast them into the furnace of fire, there shall be weeping and gnashing of teeth. Let such testimony speak for itself. If all are finally saved, there is no propriety in speaking of any as lost, perished, cast away, rejected, and cast at the end of the world into unquenchable fire.

To these may be added those passages which directly or indirectly express an exclusion of the wicked from heaven. John (Rev. 21) after describing the blessedness of the New Jerusalem, the holy city coming down from God out of heaven, says—But the fearful and unbelieving, and the abominable, and murderers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death. Then after having given a particular description of the city and its glories, he adds, and there shall in no wise enter into it, any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life. Heb. 12: 14. Follow peace with all men, *and holiness, without which no man can see the Lord.* Gal. 5: 19. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of which I before tell you, as I have also told you, that they which do such things, *shall not inherit the kingdom of God.* 1 Cor. 6: 9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor revilers, nor extortioners, shall inherit the kingdom of of God. Rev. 22: 14. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates of the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I have now some unclassed texts to introduce. Rom. 2: 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and the revelation of of the righteous judgment of God, who will render unto every man according to his deeds,—to them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first and also to the Gentile. Can the doctrine of eternal rewards and punishments, have a more unequivocal and tremendous assertion? And though it has such plain reference to the last judgment, Mr. B. in his Essay on that subject has not favored us with his comments upon it. Here an impenitent life is represented as treasuring up wrath against the day of wrath, and it is asserted that in that day of wrath God will render to all the world, Jew and Gentile, according to their deeds. Such a day of course as the day of Jerusalem's destruction, was not a day when eternal life is awarded to those who by well-doing have sought for glory and honor and immortality—a day when will come upon the wicked from all the world, a retribution which requires such an accumulation of fearful epithets to express, as is hardly to be found elsewhere in the compass of written language—indignation and wrath, tribulation and anguish.

Rom. 9: 22. What if God, willing to show his wrath, and make his power known, endured with much long suffering the vessels of wrath fitted for destruction: and that he might make known the riches of his glory, on the vessels of mercy, which he hath before prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles? Can anything here be meant by glory, short of the glory of the heavenly world? And if not, what can be meant by the destruction with which the glory stands in contrast, but the destruction in hell? And if vessels of mercy are the objects of eternal salvation, the vessels of wrath are the objects of eter-

nal wrath. Surely the force of the text cannot be evaded, by the sing-song of Jerusalem's destruction. For it respects not the Jews only but also the Gentiles.

Rev. 14: 13. And I heard a voice from heaven, saying—Write—Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them. Here we are told of a blessing on them who die in the Lord, attending them after death—from henceforth, implying their conscious existence, and happiness immediately after death. But the Universalist will tell you this blessedness consists only in the remembrance and influence of their good works which live after them. But how this remembrance affects them as a blessing after they are dead and annihilated, does not appear. And then thousands, we trust, have died in the Lord, and gained a title to this blessedness, who have made no splendid achievements in this world to draw after them such a posthumous fame; thousands whose names and works are soon forgotten on earth—who moved in humble and contracted spheres; and who died no more missed by the world than if they never had lived, we trust now stand high in honor before the eternal throne. But if those who died in the Lord are blessed *from henceforth*, there must be retributions after death.

But I will not further multiply quotations. On every branch of the proofs given in this chapter, I have felt, that the field before me was exhaustless. And my greatest difficulty has been in determining what proofs to omit. It is worthy of remark, that most universalist arguments are employed in sustaining negative positions. The task of their writers is to show that this and that is not proof of future punishment. They find little in the Bible which has the appearance of positive proof of universal salvation. This one would think should stumble them. For if the gospel be a proclamation of universal salvation, it is strange that a doctrine of such transcendant importance, was not made the running title of every page. It is strange that so many expressions, which in the literal and obvious sense assert the contrary, and which appa-

rently obscure the truth, if that be truth, and blind the eye of the reader, were permitted to stand on the inspired page,—especially if it be true that universal salvation be so glorious to God, the main object of the gospel, this of all doctrines ought to have been indisputably revealed, and not a hint given to the contrary.

Now let the reader go back with me and notice the main positions which I have endeavored to support, against the efforts of these writers. These must be seen in their connection as a system, if we would apprehend fully how difficult a matter it is to make out the proof of universal salvation. The man who undertakes the proof, is under the necessity of proving that man has no immortal soul, that exists in a state of consciousness after death and before the resurrection. And he must do away all scripture testimony to this point. He must prove that there is no judgment after death, and silence all the evidence from scripture, and every voice of Providence that hints of a judgment to come. He must satisfy us that the scores of passages, which speak of eternal life, mean no such thing; that everlasting punishment, and the words eternal and forever, &c. when applied to punishment, mean something very far from what they seem to mean. He must prove that there is no *place* of future punishment spoken of in the bible, and that all the passages which refer to that place under different names translated hell, refer to something experienced in this world. And finally, he must make it appear that there are no fallen angels now suffering eternal punishment, and dispose of more than an hundred texts which speak of such fallen angels. Now the task of the Universalist is not done till all these positions are made good. Should he prove all the rest and yet leave us to understand that there is a judgment to come; or should he prove all the rest, and leave us to believe that the bible speaks of a hell as a place of future punishment, and so of the rest, he would have lost his labor. For, give us one of these positions and the doctrine of universal salvation is overthrown. We see then what is the united force of the whole argument against the doctrine. The different

branches of the argument above alluded to, stand mutually related in some sense as the separate stones which form an arch —each giving strength to the whole, and what goes to sustain one goes to sustain the whole. All the texts which prove one of these positions, are so many proofs of the ultimate doctrine. He who will believe in universal salvation, must face the separate and united testimony of all the passages of holy writ, which go to prove either of these points. And no man fairly deals with his conscience, who admits such a belief without clearing the ground of the whole amount of this testimony. But where is the man who has explored the whole subject, and weighed the evidence impartially, and found the way on all these points open and clear of obstructions to the belief, that God has no judgments for his incorrigible enemies beyond the grave? Few will even pretend to have done it. And those who do thus pretend are in great danger, to say the least, of finding a judgment day, and in it a day of disappointment and terror unutterable.

CHAPTER XIII.

SOURCES OF UNIVERSALISM.

It is very common to find those inclined to the belief of Universalism, who have a method of disposing of the arguments brought against them, not unlike to the Jesuitical doctrine of "probable opinions." Present before them a serious argument, which goes to cut up their whole system by the roots; and they have at hand, a short, and as it respects themselves an unanswerable argument. They will tell you, "You make your own side of the question very fair, but it signifies nothing; I am not obliged to be convinced, so long as I know that a very plausible story can be told on the other side." The man shields his conscience from the truth behind the imagined probabilities, that a cunning writer can make out in favor of a contrary belief, when he knows these probabilities come far short of a certainty. When a mind balances itself on such principles, to offer it reasons is to beat the air. I know of no way better calculated to show to such minds the folly of their treatment of the subject, than to give them an opportunity to see themselves in the doctrine of the Jesuits, as exposed by Pascal. This I shall do by a few quotations.—"An opinion is called *probable*, when it is founded upon reasons of some importance. And hence it happens that only one grave doctor, can render an opinion probable; for a man who is particularly devoted to study, would not adopt an opinion, unless he were induced by a good and sufficient reason—For if the testimony of such a man possess sufficient weight to convince us, that any occurrence took place at Rome for example, why should it not be equally satisfactory in deciding a doubtful point of morality?" "Their views (i. e. of these grave doctors) are indeed frequently different; but this is nothing to the purpose;

every one may render his own, probable and certain. We are well aware their opinions are not all coincident: so much the better; in fact, they scarcely ever agree; for a very few questions can arise in which you will not find one say *yes* and another *no*. But each of these contrary opinions is *probable*. Pontius and Sanchez, are of an opposite opinion; but inasmuch as they are both learned men, each one makes his own sentiment probable." "Such is the use of these contrary opinions on all subjects. One is always for you, and the other is never against you. If you do not find your account in one way, you are sure to do so in another. And so you are always safe." Though the doctrine herein stated is not sanctioned by the creed of the Universalists, it is sanctioned by the conduct of many, whose minds without satisfactory evidence, are inclined to take up that belief. Though the plain common-sense-reading of the Bible is against them, they yet feel justified in taking up the opinion which they prefer, because more than one "grave doctor" has asserted it. "And it is not to be supposed that he would, unless he were induced to it by good and sufficient reasons." A man so "particularly devoted to study," as Mr. Whittemore, and a man who can write Greek and Hebrew words, with as much ease as Mr. Balfour, is not to be supposed to assert the doctrine, without good and sufficient reasons, even though the whole scope of the Bible is against him. Here is the method, in which they operate on the minds of thousands, who through mental indolence, or fear of being convinced against their wishes, refuse to give the subject a full and impartial examination, and yet in spite of all proofs persist in the flesh-pleasing delusion.

This, however, is a disease of mind, which no reasonings can cure. All that can be attempted with any rational hope of success is, so to expose the common sources of Universalism, that it shall clearly appear, that this and that man's belief of the doctrine, affords no ground for presuming the doctrine true. We come then directly at the question,—What are the causes, that incline the minds of men to the belief of the doctrine in question. That interpretations of the word of God which

are palpably false, and in many cases ridiculous, are received as sound—that the crudest absurdities are digested, by many who ought to know better—that men of sense in other matters, knowing that their everlasting all is at stake, will suffer themselves to be carried away, by reasons on which in other matters they would not risk a sixpence. Here is a phenomenon in human character which I now propose to explain.

In the explanation I remark in the first place, that whatever the causes may be which bring so many to the belief *of this* doctrine, it is not the perception of any firm and satisfactory reasons in the case, as may be shown from the shifting and varying character of the premises on which it has been built. The premises have often been changed, while the conclusion has remained. That the proof may be adopted and then set aside, like almanacks when out of date, and yet the same conclusion remain—and that the same mind could at the same time draw conviction from opposite premises, is the conclusion to which the history of Universalism would bring us. The first Universalists were Restorationists, believing in a purgatorial punishment in the future world. Next comes in the doctrine of *no* punishment in the future world, built on some of the doctrines of Calvinism caricatured. Next, these grounds are abandoned, and the same doctrine comes forward under the auspices of Messrs. B. and W. and their coadjutors, sustained by such interpretations as we have been examining. Some will have it that the obvious understanding of some passages of the Bible, brings us to the doctrine of eternal punishment, but the doctrine not being in itself reasonable, and consistent with the known goodness of God, those passages must be so explained away, as to consist with more rational views. Others will have us believe that all passages of the Bible are obviously consistent with the doctrine of no future punishment. But as the conscience cannot at all times and in all persons be made to see with such eyes, the original doctrine of restoration is held by many, as a sort of reserve ground, to flee to when driven from the more comforting doctrine of no hell at all. That different minds should stand on grounds so opposite, is not mar-

velous; but that one and the same mind should hold them both at once, show that the conclusion is regarded as more important than the means of coming at it. My observation much deceives me if it be not true of the great mass of the Universalists, and more especially of the more intelligent of them, that they feel about an equal confidence and interest in both these systems—opposite as they are in respect to grounds of proof. The expression has gone into a proverb among those who profess to believe in no future punishment, that the restoration system "is better than nothing." And inconsistent as it is with their professed belief, they cherish it with a strong affection. And they guard with a jealous care against any controversy with Restorationists (see preliminaries to the Danvers discussion and the Universalist Trumpet *passim*) and the reader is requested to bear in mind the question, whether there is not among this class of Universalists, much of playing fast and loose, respecting the grounds on which they are willing to rest their system, that he may satisfy himself by future observation. Refute before them Mr. Balfour's positions, and even those who have been wont to look at this author as their oracle, are ready to say—"We never agreed with Mr. B. on that point." Or, "We always had our doubts about it." Now the conclusion to which all this brings us is, that Universalism originates rather in the desire of the mind, than in the force of solid proofs. The conclusion seems to have been antecedent to the proofs. It is a fabric that can stand as well without an underpinning as with it. And the foundation can be slipped from beneath it, and exchanged for another, as often as it is conceived another can be found of more decent appearance. The underpinning by the way is used only for appearance sake. If Mr. B.'s system be the true one, the Universalism which existed before this was invented, must have been believed without known and sufficient reasons. A system of doctrines, under so little obligations to its proofs, that it can discard and renew them at pleasure, must be rather the offspring of man's convenience and desires, than the result of impartial study of the word of God.

In speaking more directly of the sources of Universalism, I shall first take the position that the *depraved inclinations* of men are a fruitful occasion of their embracing it. I suppose I shall not be required to prove in this place, that there are some men whose hearts are inclined to sin. And I suppose most readers will admit that all hearts are more or less so inclined. And I suppose it will also be admitted, that as strong as is a man's desire after an unlawful gratification, so strong is his interest to wish that no painful consequences might follow the indulgence. So strong as is a man's inclination to pursue a sinful course of life, so much is he inclined to wish there might be no punishment for sin in the world to come. That some wicked men are troubled by the fear of hell, I think will not be doubted. That many of them suffer a great amount from such fears is true. The Universalists are wont to tell us of the great amount of suffering, created in the minds of men by the doctrine of future punishment: and to make that a reason why it should not be preached. Now if some minds suffer so much, by entertaining the idea of future misery, as consequent on a life of sin, is it strange, considering how much the interests and the desires influence the decisions of the understanding? Is it strange that some through their wishes come to believe that there is no hell? It is familiar to every one, with how much ease men convince themselves of that which they wish to believe. And what doctrine can a man, determined on a life of sin and impenitence, have a stronger wish to believe, than that of no judgment to come?

Again, the strong affinities which this doctrine has for wicked and dissolute men goes to the same point. What the Earl of Rochester said of the Bible, will particularly apply to the doctrine of a future reckoning for sin. "A bad life is the only grand objection to it." A bad life, a life at variance with the requirements of the Bible, constitutes an ever present, and powerful bias of the mind, towards Universalism. And men of dissolute lives have the strongest objections to a future judgment. The fact, which few except Universalists will deny, and which some of them confess, that dissolute and immoral men,

are specially inclined to Universalism, goes to show that a bad life is an all powerful argument, multiplying the conquests of Universalism. I have good authority for saying, that some Universalists confess this fact. Mr. Whittemore, p. 195, while drawing a contrast between the Scribes and Pharisees, which he makes the representatives of the religious men of the present day, and the publicans and harlots, which he will have us believe, have their successors in the Universalists—says that the publicans and harlots were exceedingly fond of the society of Jesus, and that his instructions had a special attraction for them. But I must give the paragraph entire:

"There can be no question that what is here stated was a fact. This class of people became exceedingly fond of the society of Jesus, and listened to his instructions with great delight. Matthew himself had been a Publican. They ate and drank with Christ, and he was contemptuously styled by the Pharisees, the friend of publicans and sinners. Despised as they were by the leading religious people of the age, accustomed to reproach and contumely, they *rejoiced to find their cause espoused* by the great teacher sent from God. *His doctrine met and satisfied their desires*, and they received it with joy. The common people heard him gladly. For the proud, the censorious, the self-righteous who thought they had gained heaven by their own exertions, and who anticipated with fondness the joyful day, when they should see those they despised, suffering the fierce displeasure of God—for such the benevolent, impartial religion of Jesus had no charms. Such people always opposed Christ when he was on earth. And in every age since, those of a kindred disposition have hated his doctrine. These are the reasons why publicans and harlots, entered the kingdom of God before the professedly religious scribes and pharisees. WE LEARN FROM THIS, WHAT CLASS OF PEOPLE IT IS, AMONG WHOM AT THE PRESENT DAY, THE DOCTRINE OF THE IMPARTIAL SAVIOUR [universalism] SHALL FLOURISH IN ITS PURITY."

Here we are unblushingly told, that what Mr. W. calls the doctrine of the impartial Saviour, that is Universalism, had in

the days of Christ and now has a peculiar attraction for abandoned men and women. And this it seems not because it had any tendency to change their tempers, and characters, and make them religious, but because the doctrine *"met and satisfied their desires."* Not because Christ, by the force of his doctrines, won them over to his cause, but because they rejoiced to find "THEIR CAUSE *espoused by the great teacher sent from God."* Here we are told in so many blasphemous words, that Christ espoused the cause of the publican and harlot!! And what in the name of purity and decency was that cause? It seems that Christ met and satisfied the desires of the publicans and the harlots! Oh, shame where is thy blush! It seems too, that Universalism now does the same. That it shall flourish in its purity among those abandoned of all purity! The purest specimens of Universalism, according to one of its own doctors who ought to be competent to inform us, are to be found in the abodes of harlots. It is no wonder then, that females, who have regard to character and purity, are so shy as they proverbially are of being found under the droppings of Universalist sanctuaries.

The tendency of a wicked life, to beget Universalism, may be illustrated by a passage in the life of Rosseau a man equally distinguished for a dissipated life, for finished scholarship and libertine sentiments. After his apostacy from the Protestant to the Catholic Religion, he went to reside with Madame de Warrens, with whom he sustained a criminal familiarity. This woman often suggested, that "there could be no justice in God, should he be strictly just to us. Because not having bestowed what was necessary to make us essentially good, it would be requiring more than he had given." Rosseau at first, was far enough from being of that opinion, yet he confessed he dared not combat the arguments of the lady, while acting on the same principles. "Finding in her," he adds, "all the ideas I had occasion for, to secure me from the fears of death and its consequences, I drew confidence and security from this source." This story is full of instruction, as to the matter before us. Universalism, like the sentiments of

that woman, furnishes the wicked man all the ideas he has occasion for. He cannot consistently combat it, because his whole conduct is based on the presumption of its truth. It requires but half an eye for him to see himself, pledged to a Universalist belief. The influence of early education, and the light yet lingering in his conscience, may prevent his adoption of it—he may be so inconsistent as to assert a contrary belief—the decisions of his understanding may be strong against it, yet it requires but little discernment for him to see, that every word he utters against universalism, condemns himself. Like Rosseau, while far enough from being convinced of the truth of such doctrines, he cannot freely combat them. The inconsistency flashes upon him—he sees that the whole tenor of his life, demands such a belief, and every step of argument by which he would disprove it, goes to prove himself alarmingly at war with his own eternal interest. In this way a wicked life by unobserved, influence, represses those efforts of thought and reason, which should keep before the mind a steady supply of proofs of a judgment to come, and throws the mind under a bias towards the hope and the belief that there will be no judgment.

In the next place, Universalism every way furnishes the wicked man the ideas he has occasion for. His occasions for such ideas are as frequent as his wicked acts and his remorseful reflections upon them. Every admonition of conscience points to a judgment to come, alarms his quiet and makes occasion for repose, in the hope that there will be no reckoning day. And the occasions become more urgent, as these alarms of conscience become more deep and loud. The man who is determined to indulge in forbidden gratifications, is reduced to the necessity of facing the reproaches of his own conscience, or of doing habitual violence to his convictions, or of screening himself behind the miserable subterfuges of Universalism. So that, whether he distinctly purposes it or not, all the faculties of his mind feel the pressure and embarrassment of such a necessity. His fancy obeys its impulse in the conceptions it forms of religious things. His memory does its office with a

partiality equally obedient. His perceptions are clear or clouded, on this or that side of the argument, in proportion to the force of the desire that employs them. And so his judgment is prepared to strike the balance on the side whither the occasion presses. And the whole mental machinery is governed in its movements, by the overwhelming interest at stake.

And then the doctrine confirms its dominion in the confidence it imparts to an impenitent life. After the mind, under the influence of the necessity of which we have spoken, grasping at the least shadow of evidence that appears to favor the desired doctrine, and bracing against every thing that makes against it, begins to admit some glimpses of assurance of it, such a confidence of the safety of an impenitent life comes in, as is not easily surrendered. The sense of security in sin, increasing in proportion as a man's belief in universalism approaches to assurance, places a mind in such a position, that it is about as difficult for him to entertain the thought, however forcibly urged, of stepping off from his universalist ground, as it would be for a man who was riding quietly in a vessel, in the midst of the ocean, to entertain the thought of stepping off into the pathless sea. His determination on an impenitent life, fostered by the universalist hopes, becomes so fixed, that he is satisfied that he shall sink if his Universalism fails him. Thus the doctrine swells the number of its adherents, by being a place of refuge to shield the ungodly from the fears of the just judgment of God, a retreat from the scorpion lashes of a guilty conscience.

Do I say by this that all Universalists are dissolute men? By no means. I affirm no further than that a wicked life fosters Universalism, and Universalism favors a wicked life. I do not deny but there are some Universalists of correct moral deportment. And with regard to their morality as a sect, I wish not and need not to affirm. It is a matter about which every man can form his own opinion.

Again, the mind of every man, who is conscious of wickedness, feels in the decision of this question, something of that embarrassment, which a condemned criminal feels when judg-

ing of the penalties laid upon him. Go into one of our States Prisons, and how few are there among the hundreds of convicts there confined, who really acknowledge the justice of their being made to suffer so much? That for the gratification of an hour, that for one act of theft or forgery, they should endure years of imprisonment, within those dreary walls, driven like beasts to their daily task, and nightly locked within the solitary cell. Question them and they would say, their punishment is out of all proportion—that there is no justice in their suffering so much for offences so small. And yet why do their conclusions on this subject differ so much from those of disinterested impartial men, and those of men who framed the laws? Because they are interested judges, viewing their punishment in all its length and breadth, and overlooking the injury they have done to the commonwealth. So it is with a man who sits in judgment on the penalties, which infinite wisdom has seen fit to attach to sin. He estimates as far as he can the fearful length and breadth of eternal perdition, and so fills his mind with it, as to exclude a proper sense of the great occasions, which God, the protector of the rights of the universe, has to visit him with such inflictions. He overlooks the bearings of his sins, on the broad interests of the kingdom of God—overlooks the number and aggravation of his offences, and then begins to inquire for the justice of inflicting such penalties, for offences that stand in his own estimate for such trifles. And having by such means satisfied himself, that such a punishment would be unjust, he concludes it will not be inflicted. Now the state-prisoner, who pronounces against the goodness of the law that condemns him, is under a bias which bears no proportion to that, which inclines the mind to reject the idea of future punishment.

The minds of multitudes are prepared for Universalism, by limited views of the evil of sin. Fools make a mock at sin. Wicked men are exceedingly prone to underrate the evil nature of transgression of God's law. For a creature whose life is but a vapor to gratify a vicious inclination, appears a trifle. They do not consider themselves as links in the great

chain of moral government, and they do not consider how every transgression of theirs does violence to the whole system, —starting a train of mischiefs, which, if not counteracted, would ruin a universe. If men would look at sin with such eyes as did the apostle, when he found it *exceeding sinful*—if they would estimate their own character by the light of God's law, if they would estimate the character of sin by the infinitely extended interests that it is calculated to injure, they would find it more difficult to believe, that God can and will redeem any sinner, than that he will send any to eternal misery. That a God of infinite holiness can and will receive to favor and to heaven, a man who has done so much mischief in his kingdom, and would have done infinitely more if he had not been prevented, is more incredible than that a God of infinite goodness will inflict endless pains upon the guilty. Thus inadequate views of guilt, lead to inadequate views of God's treatment of the guilty.

A want of a real and present sense of eternal things tends to the same result. Some men reason and decide about eternal things, with as much carelessness of the conclusions to which they are to come, as they would feel were they bargaining for the sale of their possessions in the island of Utopia, or as if purchasing a farm in the moon. Eternity is with them a matter of much conversation but of little real apprehension. They put far away the evil day,—look upon death as distant—little think what will be the wants of the mind, when it wakes beyond the grave—little think how grave and of what personal interest the matters are, of which the Bible treats. Hence originates a levity of thought and feeling, during the examination, (if examination ever be had) of the testimony of Scripture, by reason of which the matter is treated as of no more concern than a question of history or politics. Whereas a conclusion on such a subject, and especially the conclusion that it will be well with every sinner after death, should come in at the end of an investigation, conducted with a mind under the pressure of eternal interests fully apprehended, a pressure giving force and earnestness to every movement of the thoughts.

Again, Universalism sometimes settles into the mind after some special alarms of conscience, and after the influences of the Holy Spirit have been resisted. Temporary religious impressions, if effaced, generally leave the mind in a worse condition. Says the Apostle, "If after they have escaped the pollutions of the world through the knowledge of our Lord Jesus Christ, they are again entangled therein, and overcome, the latter end is worse than the beginning. For it had been better for them not to have known the way of righteousness, than after they had known it, to turn from the holy commandment delivered unto them. But it has happened unto them according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire." And one greater than an Apostle has said, "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest and findeth none. Then saith he, I will return to my house from whence I came out, and when he is come, he findeth it empty, swept, and garnished. Then goeth he and taketh to himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first." Such is the condition of those who have admitted convictions of sin for a while, who have under the alarms of an awakened conscience, commenced an external reformation, and formed many purposes of a religious life, and who from that state of mind, have returned to more than their former wickedness. Such a relapse is often accompanied with the adoption of Universalism. The conscience becoming seared, and the force of depraved passions more strong, new tendencies to such an error are created. On this ground there is some truth in the pretence sometimes put forth, that revivals of religion sometimes contribute to increase the number of Infidels and Universalists. If Universalists were to reap a harvest after a season of powerful awakening among a people, from those who have resisted convictions, and returned like the dog to his vomit, it would be nothing strange. Revivals of religion now, as in the days of the apostles, are doubtless made a savor of death unto death to many. Probably hell

itself, while it loses many that are snatched as brands from the burning, makes itself more sure of others, whom resisted convictions leave in a state worse than the first; and in that sense hell may boast of its gleanings if not of its harvests reaped from reivals of religion.

Again, if positions above taken be true, every thing that tends to vitiate the moral habits, may be counted among the auxiliaries of Universalism. There is some philosophy in Mr. Whittemore's calculation, that Universalism will flourish most among those of abandoned character. Where the moral habits are bad, the moral sense is proportionally obtuse. The more a man's propensities and habits become vitiated, the strength of his desire for forbidden indulgences is increased, and with it is increased his occasion and his inclination to have the doctrine of "no judgment to come" prove true. And if so, we may look abroad upon the face of society, and survey all the causes that are operating to vitiate the morals of the young and the old, as so many sources of influence favorable to Universalism. When we talk of men being principled, and unprincipled in respect to morals, we usually mean no more than that one has, and the other has not a practical regard to right and wrong, and a practical sense of future retributions. When a man becomes reckless of the consequences of right or wrong in conduct, he is an unprincipled man. Now if Universalists are not better than their theory,—if they have no regard to the consequences of their conduct, any further than they touch their present interest, they come up to our ideas of unprincipled. And any influence that goes to abate the force of moral principles, vitiate the moral taste, and throw a man under the dominion of appetite, and away from the guidance of conscience, goes to make a man unprincipled, and prepare his mind in form to avow Universalists' doctrines. There are as many sources of universalist influence in the land, as there are sources of moral debasement and ruin. And the multitude and variety of these is endless. The operation of moral causes is so adjusted in this world which lieth in wickedness, that man is interested in a thousand ways, to procure the ruin of his fel-

low. His selfishness with all its power enlists him in this and that enterprise, which is little else than ministering temptations and inducements, for men to ruin themselves. Millions of capital are invested in a laborious and omnipresent ministration to depraved and ruinous appetites. Talents, labor and lives, which might be valuable to the world, are spent in pandering to the lusts, and procuring the ruin of thousands and tens of thousands. It would require a volume to give the names of all the parts of that vast and complicated machinery, employed to bring gain to one part of the world, out of the ruin of the other. Every base appetite has its expensive establishment, and its army of operatives, in constant service. The thirst for vicious amusements has its theatres and nameless appropriate establishments, and in each, a sufficient corps of men and women, trained to the profession of corrupting the morals of the old and young. The sensual lusts have other millions of wealth, and other armies of men and women, as caterers. Here is a squadron, dealing out intoxicating drinks.—There is another ministering to a lust still more debasing and unclean. Indeed every bar-room, grog-shop, theatre, brothel, gaming and lottery establishment, may be considered as a source of moral debasement, and therefore of Universalism. There is no avenue through which moral destruction can find its way to the heart of man, where there is not some part of the destroyer's army, stationed with ample magazines of death.

Again, evil communications corrupt good manners, and in that, good principles. Many a young man may trace the origin of his Universalism, to familiar intercourse with men whose conversation abounds with objections to the truth. The young man by courting such companionships, comes in contact with minds envenomed with an ever active hostility to the truth, and seeking occasions to deposit the leaven where it will work, and so puts himself under an influence that while he perceives it not, works as surely as any law of our nature, to fritter away his faith in the verities of the gospel. The shape and movements of all minds, are modified by the action of adjacent minds. And where one comes into familiar intercourse

with a man of lax principles, he puts himself under a dangerous influence, not only unarmed, but in a posture favorable to receiving the poison—inasmuch as the sympathies of social intercourse, and the operation of the social instinct, and the desire of pleasing and being pleased, inseparable from social intercourse, open the mind to the reception of whatever erroneous impressions a man wishes to convey. If an enemy of the truth can succeed to wake all your social sympathies towards himself, and call them into frequent and unreserved action, and withal allay any suspicions you may have of *his* design to corrupt your faith, and if you let him use the liberty of uttering on all occasions the prevailing sentiments of his mind, his work is half done. "To hear objections against the truth continually repeated, without being answered, to hear the cause of Christ attacked in every possible form, without being in a situation, in a becoming manner, to undertake its defence, must have an injurious tendency. Conversation, if we intend to please and be pleased, should never be a scene of continual dispute; we must either relinquish such society, or hold our peace. That person who feels himself called upon on every occasion to defend his religion, will grow weary of contention, and seek repose in other kinds of society. But if he continues in it, he will at length learn to be silent. Silence will lead to acquiescence, and finally he will adjust his opinions to the standard of those, with whom he associates. If any man supposes that he has strength of mind sufficient to continue in such society, without having the foundations of his confidence in the truth weakened, that man is entirely unacquainted with his own heart."

Another thought. The very doubts and misgivings of the Universalists themselves, are the cause of much care and labor on the part of Universalists, to extend their opinions. The question has been a thousand times asked—"If you are so sure of the truth of your notion that all will be saved, whether they believe or not, why so anxious to induce men to believe it?" as if the salvation of men depended on their believing it. And it has been a thousand times answered—Because we want

you to enjoy the comforts of our doctrine in this life. But who was ever satisfied with that as the real reason? Who can be satisfied till he sees that Universalists in fact have some palpable advantage of the real christian,—in respect to happiness in this life, and till he sees these men equally zealous to promote the happiness of their fellow-men in this life, by all other appropriate means? For it is not to be supposed that this class of men will fight, and rage, and issue their slanders and scurrility against us, purely to bring us the comforts of their doctrine in this life, when this is the only comfort they are zealous to impart to the needy. Nay, in nine cases out of ten, the real reason of that zeal for disputation for which Universalists, above all other religionists, are distinguished, is a want of a satisfactory conviction of the truth of their own system. "They have not the tranquillity of innocence, the confidence of truth, and they feel themselves strongly fortified, secure and fearless, in proportion as they have swelled their confederacy, extinguished the conviction, and put out the light of faith in others; which is a condemning light to them, and holds out to them a fearful misgiving in the prospect of eternity. They fear that the foundations they are resting on may prove insecure, they wish therefore to be strengthened by the co-operation of others, and feel a guilty satisfaction, in proportion as they multiply disciples among their associates, and are thus enabled to hear an echo in every voice, and see the reflection of Universalism in every breast. They feel their fears allayed, their perturbation subside, in proportion as they swell their numbers by extensive confederation; they are deceiving and being deceived." Here is the moving principle of no small part of that machinery, which is at work to proselyte men to Universalism. Were it not for the fears and misgivings of Universalists themselves, there would be little motive for exertion in such a cause. Were it not for these fears, the men who pretend to know that there is no danger to any, do what they will, and believe what they will, would for consistency's sake be silent, and let all men choose among different creeds—which, according to their principles must all be equally safe.

If there were no opposition to Universalism, no preaching of future judgment, no christian examples to alarm the conscience of the ungodly, no books nor conversation calculated to disturb the quiet of the Universalist, that is if the whole world was content to make no resistance to their doctrine, all Universalist preaching would cease. For then there would be little to disturb the mind, and awake their doubts, and create occasion for proselyting.

The facilities which the apostles of Universalism now have, for access to the minds of the young, the ignorant, and *those* susceptible of being influenced by them, are unlimited. The facilities for the circulation of thought, through the press, have within a few years greatly increased. The tract system, though it is employed for purposes of amazing good, as well as evil, was invented by infidels, as a machine for the wide subversion of the immortal hopes of men, and is now used effectually to propagate Infidelity and Universalism. A man of little reading and less thought, can be induced to give his attention to a Universalist tract, when he would be inaccessible to any other influence. In this way the doses of the poison are accommodated to the weakest capacity, and the wonderful sublimation of reason, and nobleness of thought, which consists in being freed from the shackles of a belief in a judgment to come, is attainable by the merest simpleton. The newspaper too is, if possible, a more convenient and efficient vehicle of error, as well as truth, to minds of limited capacities and opportunities. And there are not wanting Universalist Journalists to pander to the appetite for flesh—pleasing doctrines, and to descend to the grossest expedients for captivating gross and degraded minds. Both in the newspapers and the tracts to which I allude, there is a studied adaptation to a class of men, that have a relish for blackguardism, an industrious catering to prejudices and passions of ignorant and stagnant minds—a ringing of changes upon such words as "priestcraft," "church and state," and the like, a dealing in gross personalities, and attacks upon private character, in distorted narrations of real facts, and in downright falsehoods. Now all this, while it tends to disgust well

informed and impartial minds, takes a powerful hold of those that are low and vitiated enough to be influenced by it. And then this kind of publications, like a certain quadruped, whose defence lies in his power of casting about him an offensive smell, is below responsibility. Decent men are unwilling to come in contact with such filtrations from the dregs of degraded minds; and in most cases it is advisable to suffer, and see the truth suffer all that can be inflicted through such organs, rather than defile it with the touch of such scurrility. As Michael is said not to have brought a railing accusation against the devil, because the devil was more used to railing than he, and because the devil was sure to have the last word, so a discreet man will usually refrain from making answer to such products of defiled tempers; on the ground that truth is sure to be injured while defending itself on a level with such baseness. This circumstance gives the Universalists the advantage of operating undisturbed in a certain sphere, and of plying to much effect a favorite weapon of theirs.

Then there are Universalist publications of a more elevated character, less liable to these objections—such for instance as those of Mr. B. which come in such a form as not to be very attractive to the controversialist: and that for other reasons than any difficulty of replying to the arguments. The labor of exposing sophistry after sophistry, and going through volumes of arguments too frivolous to need an answer, were it not that they would have an effect on ignorant minds if left unnoticed, is not very inviting. A man must, to say the least, be led to the undertaking by other motives than an ambition to make a display of his reasoning talents, or the ambition of having the last word, to induce him to encounter such opponents. He must make up his mind to employ himself patiently in following out, and exposing multiplied perversions of the truth, and when he has done it to have his own work perverted, and subjected to the same kind of sophistical treatment, which he has labored to expose. For those who are capable of putting such crooked interpretations upon the word of God, are equally capable of perverting the reasonings of men.

If they call the master of the house Beelzebub, how much more those of his household. This fact operates as a kind of protection to Universalist writers, while diffusing their poison through the community. By reason of this fact, together with the impression that many have, that errors so gross need no refutation, it comes to pass that while there are ten writers found to oppose errors of less magnitude, there is scarcely one who is willing to contend with this. Some indeed have the impression that it is all of no avail—that Universalists really do not believe in the inspiration of the Scriptures, and therefore cannot be influenced by any arguments drawn from them. How far this impression is founded in fact, I pretend not to say. That it extensively exists among orthodox ministers, I know. Others are kept back from discussions with those men, on the ground that every argument with them, whether successful or not, tends to increase the circulation of their books, which from the adaptation of their doctrines to depraved minds, have only to be read by minds of a certain stamp, in order to secure belief. And then in most cases, the authors of these Universalist books, are also proprietors, and derive a pecuniary profit from anything that helps their circulation, and can even afford to have their arguments refuted, since the refutation puts money in their pockets. Now though all these reasons are not sufficient to justify silence in all cases, they have had their influence, to shield these writers from many a flagellation, which otherwise they would have received.

Universalist publications, having this adaptation of character, have in these days great facilites for wide diffusion. More influence and interest are now brought to bear, to convey religious impression to the minds of the young, and the old, than in former times. And the good seed is not scattered with a more diligent hand, than the enemy employs in sowing the tares. The religious world has become the theatre of great bustle and conflict. Michael and his angels fight, and the dragon and his angels. Vast resources of learning and talent are in requisition both for and against the truth. Such facilities are had for the rapid transmission of thought, for circu-

lating both the poison and its remedies, that every train of thought which a man can put in motion, of sufficient power to gain a hearing, goes on the wings of the wind from Dan to Beersheba. A man of powerful intellect, be his purpose good or bad, has only to speak and he has a nation before him to hear. And such is the interest to get a hearing both for the truth and against it, that every adaptation of mode is resorted to, and every thing that has intellect is called upon to hear, to read, and to take a stand in relation to the grave matters of religion. Ministers, the religious and irreligious, christians and infidels, are busy in their appropriate work. The fire-side, the work-shop, the farm and the counting-room, are made the scenes of religious reading and debate. In this state of things, universalist tracts and newspapers find their way into every nook and corner, where there is intellect enough to entertain them. And many minds are so balanced, as greedily to devour the poison, and reject the antidote. And the result is, that while the number of the real friends of truth are increased, the number of its decided enemies are multiplied.

There are many minds so loosely balanced, and ill-informed, that one of the most trival objections to the truth is enough to upset all its belief. Suppose a man of some little cunning, come in contact with a young man, who has never doubted of a judgment to come, and has never examined and known on what a broad and solid basis it rests, and suppose he start one of the favorite objections of the Universalists. He knows not how to meet it, since he is ignorant of the whole field of positive proof, and he knows not but that this one idea covers the whole ground. He dwells upon it—thinks there is mighty reason in it—his little mind begins to bloat with the imagined compass of it, and to count himself happy for having hit upon it, and to wonder why the world has overlooked it so long, and why so many overlook it now. Thus a suggestion that would not have the weight of a feather, with a mind acquainted with the whole subject, gives a fatal turn to his conclusions. Advantage has been taken of his ignorance, and his prepossessions secured in favor of Universalism. One little

paltry quibble, has opened a new and disastrous era in the history of an immortal being!

This result is often facilitated by the pride of reason, which is characteristic of the youthful mind. There is no man wiser in his own conceit, than is many a boy of fifteen years. And there is no soil more fit for Universalist cultivation, than that composed of ignorance and self-conceit. Seest thou a man wise in his own conceit, there is more hope of a fool than of him. As soon as the suggestion that there is no judgment begins to work, the pride of reason begins to be flattered. The strippling sophister imagines himself elevated head and shoulders, above all around him, and freed by one noble leap from a thousand vulgar superstitions. He begins to swell with self-complacency, and to look down upon the littleness of a world, that is weak enough to believe the Bible. In the dizziness of his elevation he seems to be floating in a flood of wisdom.

And then the strength of youthful passion goes to confirm the delusion. He finds that he has acquired a new and much desired liberty. That wonderful argument has cut him loose from a thousand grievous restraints. He stands relieved from the thought of a final judgment, and eternal retributions, and a thousand remonstrances of his conscience are silenced. A thousand impulses of his heart come up with their congratulations, and bless him for the change, and whisper—Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the way of thine heart, and in the sight of thine eyes, and still be assured that for all this God will *not* bring you into judgment. And this freedom from restraint, once acquired, will not be easily surrendered. The mind will be slow to listen again to any reasons which go to replace the dominion of a religious belief over it. And all the force which corrupt passions acquire by indulgence, will be so much accumulated resistance to reason and the word of God.

Ridicule is also an efficient means for making proselytes to Universalism. It is easier to frame a sneer than a solid argument, and it is easier for a weak mind to feel its force. The young and the unreflecting are peculiarly sensitive to the force

of ridicule. And rarely have they such attachments to religious truth, unless under the influence of the special grace of God, that they cannot be laughed out of them. And when it is considered that Universalist writers have usually been more distinguished for talents at this kind of argumentation than for any other—that their books and pamphlets and periodicals abound in efforts to take advantage of this weakness of human nature, that almost all the leaders of petty universalist clubs in villages and neighborhoods, are more accustomed to blackguard than sober thought, it will be regarded as a wonder, that the mischief is not more extensive than it is.

In short were it possible to collect into one view all the causes that are operating, and all the advantages under which they operate, with all their details in full, to make the present and the rising generation a generation of Universalists—could we picture out the multi-form exposedness of the youthful mind to corrupting influences, from without and from within—the frequent and easy access which these influences have to the mass of mind—with what ominous abundance the press is pouring out the destructive lava, and in how many streams distributing it over the face of the country—as if a new volcano had been uncapped, belching out the very elements of the under world—it would be no matter of wonder, that so many are found to embrace Universalism.

How great is the responsibility of him, who is the instrument of perverting one mind from the right way, and inclining it to this error! If a new planet should be seen coming from nothing into a splendid existence before our eyes, destined to take its course with the rest till the end of time, we should be the spectators of a great and important event. But with how much more solicitude should we watch the opening character of a rational mind, while with tremulous vibrations, like the compass needle, it is shifting hither and thither to find the line of attraction! Because the being of this mind will have but just commenced, when the planets have ceased to resolve. But if this new born planet should be near us in its orbit, and we could see it to be the glad abode of life and intelligence—

could see the richness of its scenery and the bustle of its population—and were we to reflect that not only such a planet, but such a world, so furnished and peopled and destined to stand through so many ages, had leaped into existence before us, the thought would be unmeasurable. But there is the germ of more life, intelligence and capability of weal or woe, in that youth, that is sporting round the entrance to destructions slippery way, than could be crowded upon such a planet, for any limited time. Suppose further, that the destinies of this new born planet were capable of being touched by influences from earth—that human agencies, concentrated and sent out upon it, before it had found its permanent orbit could sway it hither and thither, and determine whether it were to fill its enormous periods, amid summer influences, or in abodes of eternal frost—what responsibility untold would be connected with those human agencies! But he that should cause such a world to shoot off into the regions of frost and desolation, would not equal the mischiefs done by him, who is the means of *giving* a fatal direction to an immortal mind, and in fixing the orbit in which it is to perform its endless and disastrous revolutions.

Then it must be remembered, that the mischievous consequences of error are cumulative. Human minds are so linked together in this world, that we can set no bounds to the transmission of sentiments, characters and dispositions, from one to another. And he who lodges corrupt sentiments in the mind of his neighbor, kindles a fire which will burn and spread, he knows not how far. This one person corrupted, communicates the poison to his connexions, and they to theirs, and thus it may go on to increase, from generation to generation. So this one mind corrupted, may become the center of a vortex, which shall draw into itself millions of immortal men. Such wide and wasting ruin may be the extended result of one conversion to the Universalist delusion. But if the value of one soul so surpasses that of a world, who can estimate the mischief done by those who put in motion such whirlpools of destruc- And how will the authors of all this mischief stand aghast at the sight of their own work in the judgment day! And with

what greetings must they meet the wretched victims of their delusion, to go with them to their abode in the under world! If there be a hell, and if Universalism be what I humbly conceive I have proved it to be, I am authorized, and I feel constrained, as I take my leave of this subject, and that with no unkindness, to address the hierophants of the system in the words of Paul to the sorcerer (whose profession by the way must have been harmless by the side of theirs) O FULL OF ALL SUBTILTY AND ALL MISCHIEF, THOU CHILD OF THE DEVIL, THOU ENEMY OF ALL RIGHTEOUSNESS, WILT THOU NOT CEASE TO PERVERT THE RIGHT WAYS OF THE LORD?

ERRATA.

Page 18, beginning of 2 paragraph for *third*, read "second." P. 31, line 10 from the bottom, insert *it* after introduced. P. 34, line 20 from the top, for *if* read "unless." P. 39, line 11 after *consequences*, insert, "of sin." P. 58, line 8 from the bottom, blot out *the*. P. 78, line 7, blot out *but*. P. 82, for *house of David*, read "house of Jacob." P. 93, line 15 from the bottom, after *hell*, insert "of." P. 100, line 5 from bottom, for *event*, read "events." P. 106, line 19 from the top after *dead*, insert "in Christ." P. 113, line 17 from the top, for *idea*, read "ideas." P. 124, last line for *tucks*, read "tacks." P. 129, line 13, for *Mr. B.* read "Mr. W." P. 137, line 21, for *suspected*, read "expected." P. 140, line 7 from the bottom, for *he*, read "Christ." P. 142, line 2, for *the*, read "their." P. 153, line 7, blot out *place of*. P. 154, line 24, for 16, read "20." P. 168, line 6 for *uses* read "use." P. 175, the first division of paragraphs misplaced. P. 177, line 14 from the bottom, place a period after exhibited, and blot it after quoted, and insert a dash; and for *in* read "In." P. 179, line 7 from the bottom, for *these* read "there." P. 148, line 1, for *it* read "is." P. 187, line 7 from the bottom in the note for *taking*, read "take." P. 191, line 14 from the top for *is* read "are." P. 193, line 7, for *means*, read "mean," and line 23, for *langurge* read "language" and 4 line from the bottom, for *exists* read "exist." P. 194, line 12 from the bottom for *When* read "*Whence*." P. 205, line 8 for *avoided* read "avowed."

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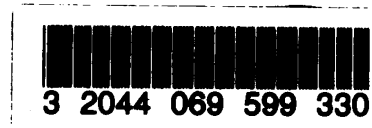
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